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Teaching and the Philosophy of History

LOUIS W. NORRIS*

NO PROFESSION is so dangerous as teaching because students sometimes believe what they are taught. Teaching amounts to voting for changes in human history. This paper considers the impossibility of teaching without employing some philosophy of these changes, i.e. some philosophy of history. The possibility of a reasonable and ethical view of history will be explored, and the necessary address of the teacher to certain of its demands will be observed.

I. The Teacher as Philosopher

Since teaching is a profession usually prepared for carefully, it has goals, albeit these are too uncommonly discussed. Nevertheless, they exist whether conventionally adopted, casually assumed, or consciously chosen.

Whatever the goal that is sought, the teacher will affect the life history of his students proportionately to his success in reaching that goal. Whether one seeks by teaching to further adjustment through solution of problems as they arise, or to acquaint the student with the classic solutions to problems recorded in great books, the teacher influences the life history of his student thereby. If he seeks to release all values potential in the human personality or to invite apprehension of divine sources for "the things that matter most," the teacher makes history. To instill appreciation for and loyalty to one's own culture, or to accomplish these same attitudes toward world culture, colors history by that much. To prepare students for vocations, or to seek to round out their personalities so that their vocations may be re-

sourcefully pursued when chosen, means that history is so far different. To accomplish skill in thinking, or to convey information about what to think or even to prepare students for their failures, which Raphael Demos believes an important function of education,¹ is to introduce a current into the course of history.

Of course, every teacher secretly, if not openly, hopes that his teachings will not stop with those who come within range of his magic voice. His noble thoughts are to go on through his students to their friends, neighbors, families, places of occupation, and eventually change the world! The sober fact is that this does happen, whether for good or ill, although the average professor would be as dismayed as King Midas if he realized that his prayers were answered.

Not only does the teacher exert influence upon the course history actually does take, but he unavoidably conveys to his students conceptions both about the kind of world he inhabits and about the kind of history he may expect to occur within it.

Whether education be impartation of knowledge or cultivation of skill in its acquisition, it at least means the handling of knowledge in some sense. Now there is both an "ontology" and a "form" to knowledge, in whatever age it may be imparted or acquired.² Its "ontology" consists in its ultimate standing, which in turn makes apparent the basic reason for its pursuit. Thus one may seek knowledge for its moral consequences because the "good" is believed to be basic in all reality as Plato taught. Again, knowledge may be sought for the glory of God, since God is the supreme spirit seeking to make himself known, as the scholastics held. Or knowledge may be taken as a means of realizing

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a classless society, for the dialectic of material forces will have its way, and man does well to release these powers, as communists teach.

The "form" of knowledge refers to the categories according to which knowledge is characteristically expressed. For the empirical (and especially the physical) scientist this form consists in mathematical formulae, for the "scientific" sociologist it is statistics, as in the Kinsey Report, for the communist it is the dialectic of class interests, for the semanticist conventions of language, and for the religionist illumination of spirit.

It follows that teaching proceeds within a framework of many assumptions. These include presuppositions about (a) the nature and importance of knowledge in the universe, (b) reasons why knowledge is preferable to ignorance, (c) the kind of universe it is in which knowledge is possible, and (d) the desirability of the outcome in the learner's life which is likely to result from his acquisition of the particular knowledge now available.

To utter a single word in a class room is to summon almost every metaphysical³ dog that there is from his kennel. Every such dog will have his day, in spite of vain entreaties by their would-be masters, the logical positivists. Let the teacher, therefore, bow his head in humility before the Christian charity of his students, who have either forgiven, or not known, the seventy-times seven he has forgotten this basic truth.

It is utter humbug for a teacher to claim that he is completely "objective," "neutral," or "merely factual," in his teaching, even if he is a teacher of chemistry. He is on the side of one view of the universe and the "truth" about it, or another. No teacher could seriously teach that there is as much evidence for phlogiston as against it, and retain his position. To teach that Machiavelli may have been a Christian, Hitler a crucified saviour, or Jesus a mistaken fanatic whose influence would have been greater if he had avoided entanglements in Jerusalem, would be to label oneself a crackpot beyond repair, a teacher disinterested in another contract.

To state a mere "fact" without giving its "meaning" or "importance" is a sheer waste of breath. But when meanings are indulged in, or importance is assigned to facts, there is immediately activated relationships between these facts and many phases of the universe within which they reside. The teacher is presently talking metaphysics.

Among the many ontological and formal assumptions in which the teacher perforce engages, let us concentrate only upon the last one mentioned above, to wit, the assumption that the outcome of any given instance of teaching is desirable. Action upon this assumption supposes that the teacher, whether aware of it or not, has a philosophy of history.⁴ He has some conception of how past events took place, though clearly not all of them are known to him or to anyone, what was important about at least some of them, and how the present item of knowledge stands in relation to these events, for presumably this item is to be adopted into the experience of the learner and not left related merely to its past. The teacher is implying also that this item belongs rightfully to the future of his student's experience. In short, he is guiding the history of this item of knowledge, the history of his student, and the history of himself.

As an unavoidable philosopher of history, the teacher should obviously come to his work with as clear and comprehensive a philosophy as he can muster. Adequacy with respect to this phase of his work will come according as the teacher looks upon himself as historian, moralist (i.e. ethical theorist), and prophet.

II. *The Teacher as Historian*

Every teacher draws materials used in his instruction from the past, if only from a moment of desperation just preceding his ascent to the rostrum. How adequate can his knowledge of this past be, even when he most seriously seeks to inform himself about it?

At best, even the professional historian must confess that his knowledge of the past is fragmentary and liable to misconstruction. He is rarely an eye-witness to the events which he

reports, and if he were he could see only a few phases of what actually happened. Documents reporting events are usually only a part of such reports as were written, and certainly but a modicum of what could have been written. He is liable to bias by the ideals of the tribe, class or nation to which he belongs.

In addition, the historian differs from age to age in what he takes for granted on the part of his readers. Greek and Roman historians wrote as if Mediterranean peoples composed the entire population of the earth, and many western historians have written as if the white race were superior to all others. Once more, the accuracy of the historian is often limited by the fact that he is looking for light from the past to illuminate a contemporary problem, as when one studies the economic life of the early church as a basis for judging present communism. The same event looked at with different interests appears differently to different eyes. Whose eyes see it as it actually was?

Yet in spite of these generally recognized handicaps some facts, to be sure, can still be found. The necessity of partiality in reporting does not prove that there was nothing to report. The fragmentariness of gospel writers does not prove there was no Jesus of Nazareth, Strauss to the contrary, notwithstanding. A photograph of a mountain does not mean there is no mountain because only part of it is seen, nor does it mean that a number of photographs looked at in conjunction cannot report the mountain as it truly is. The processes of "internal" and "external" criticism of sources have been so extensively developed, as everyone knows, that much fact can be sifted from fiction.

Where extensive information about historical fact is available the historian must still make a selection of such facts as fit his purpose. The perspective from which he selects them derives from his scheme of values. He brings to his work a standard of what is most important. His desire to be read, his main reason for writing, requires him to keep the reader's scheme of values before him, even if

it is his intention to change the latter scheme. Most readers demand more than the dry bones of a chronicle. They want a recreation of the past. This requires a manipulation of facts which almost demands fiction to highlight fact.

The meaning of history is ultimately a "construction." Historiography, to take sides in a famous controversy, is probably more of an art than a science, though its rules of evidence may to some extent be considered "scientific." But it can never be considered a science in any exact sense since the data on which it rests do not recur in the same way. A second reason is that its subject matter is not capable of control or of very clear discrimination, and at least one of these requirements is essential to science. This does not mean that "history is the bunk," as Henry Ford is alleged to have averred. But it does mean that our knowledge of history cannot rest on mere fact alone.

A professional historian cannot escape employment of philosophical tools as he goes about his work. "The difference between the philosopher and the historian can only be one of degree and emphasis," said Morris R. Cohen.⁵ Both are interested in the facts of human experience and their meaning. Both look to the past for some light on the present and future. The patterns composed by these past events are variously construed, and the importance of these constructions comes to be mainly a philosophical question.

Obviously the non-professional historian, i.e. the majority of teachers, are even less able to judge adequately of the past from which they draw the materials of their instruction. Nonetheless, they must select them to the best of their ability. Furthermore, they must handle them as philosophically as they can, though they may not be professional philosophers.

III. *The Teacher as Moralist*

While the teacher must draw upon past knowledge in order to be an intelligent instructor today, he finds himself, however, trying the impossible. "All our knowledge of the past is too fragmentary and uncertain to constitute a sufficient guide or basis for determining

what we have to do in the world before us."⁶ Even where we are confident of our facts, and can support the standard of values by which we form a construction of the past, the mere fact of a past happening is no guarantee in itself either that it was good that it happened, or that we should seek to bring about its happening once more in the present. The moral question of what use we shall make of the information we possess about these facts now becomes paramount. To say that information about the past ought to be applied to present problems makes one morally liable for the result to some extent, provided the information is so applied. The teacher, since he is constantly making such recommendations, becomes a moralist in exercising his profession.

Need of moral excellence on the part of the teacher is emphasized by the fact that where the full history of a past event could be known, the pressure of practical affairs usually requires action before complete knowledge of it can be actually attained. Teachers, like other mortals, are frequently under the necessity of deciding what they shall do without knowing very much about what has been done under similar circumstances. The teacher, on the other hand, often is not able to discover the historical background of his teachings. There is occasionally no time to present it to his students if he had it. The student commonly pays little attention to it when it is given him. The most searching question the teacher has to face becomes, therefore, "Why ought I to teach what I do?"

It was perhaps the greatest contribution of Kant, at least in the opinion of many interpreters, to show that moral laws are autonomous. Moral conscience derives not from one's belief in God (though it may in turn suggest such a belief), or from psychological needs, sociological conditioning, the laws of physics, or any other natural science. Each of these may color the form which conscience takes but its essence is integral to personality and its authority, when rational, primary.

In the absence of complete instructions from the past one must act. In the presence of liberal

instructions from the past, one must still act as he thinks best without prior certitude that these instructions will reach all the exigencies of the case. The criterion for the kind of history one should initiate appears then to be basically a moral one. William James' observation that life calls for decisions before the basis of action entirely emerges, led him to propose the "right-to-believe" (or "will-to-believe," as he more commonly said) under these circumstances. But let it be added that it is a *duty* to believe in such actions as will be in these circumstances the most moral.

Genius was brilliantly defined by the late Justice Holmes as "the ability to get the right answer before all the evidence is in." The teacher must become a moral genius in this sense. He must be able to break through the uncertainties and inadequacies of instruction from past experience with principles for guiding the ensuing history of his student, which are drawn from his own moral experience, and which he may assure his student will ring true in history yet to come. If the teacher has not arrived at the state of grace where these principles are clear to him, he may be mouthing the vilest evils, and setting the most vicious traps for his students that man has ever fallen into.

Such an ethical view of man's place in history, and therefore, of the teacher's function in history, carries with it another implication from Kant, viz., the famous "Du sollst, denn du kannst." Moral experience carries with it the freedom as well as duty to act according to moral law. This fact itself provides a fundamental basis for judging typical philosophies of history.

Whether the cyclical, organic, evolutionary, providential, or materialistic view of history be examined, it can be shown that each falters in its consideration of the ultimate moral duty resting upon every man to make history what it should be despite incomplete knowledge of what that course will be. History should not be considered a process which overpowers individual men for good or ill, or one which slips through their fingers as they seek to con-

serve its gains. It is rather one in which men's decisions about what they ought to do remains the ultimate fulcrum. The teacher, both as individual and instructor, shares in this responsibility.

IV. *The Teacher As Prophet*

Not only does the teacher draw his materials from the past and commend them to his students, but he does so in the expectation of a future that will thereby be made better. His office presumes that he has some idea of what that future will be. The teacher must become a prophet in an important sense.

"All education has to make assumptions about the future," says President Conant,⁷ though he warns that the trustworthiness of these assumptions may not extend beyond a fifty-year period. Whether one is willing to assume, as Conant does, an armed truce until the middle fifties, and "a divided world for a long time to come," at least some prediction is essential to relevant instruction. To live is to plan and the great planners of history have been those who could keep in mind the pressing needs of the moment as well as "the hopes which they have known could be only hopes for many generations to come. It is such planners who have made civilizations."⁸ Teachers are planners and therefore prophets.

Let it not be supposed that some kind of oracular prophecy which claims absolute authority and certainty of prediction is here recommended. Witches of Endor, Oracles of Delphi, and crystal ball gazers, are beneath the dignity of the modern teacher, though such distinguished persons as Saul, Socrates, and Hitler, have consulted them. But rational prophecy which consists in delineation of probable consequences of extant conditions and tendencies, without expectation of literal fulfilment is the duty of every teacher. He must try to discern the signs of the times but yet realize that he cannot discern all of them truthfully.

Here is the reason, no doubt, why the doctrine of divine providence has such a strong appeal. Men need providence where their own prophecies fail, for "we only know in part."

These necessary failures may themselves, though, be a boon to man, for his spiritual and moral maturity can appear only as he has activated all the resources with which he is endowed. If all the future were known to us the human spirit would be so enfeebled through disuse of its powers that all that is human about man would dissolve into purely animal existence.

So far as the power of prophecy within us lies, we teachers are bound to consider what conditions we may shortly confront, and therefore what trends in history we ought to initiate. With caution, yet with courage born of duty, the following trends are suggested as directions which teaching definitely or remotely should encourage.

First, there must be such a remodelling of the intellectual life of the colleges and universities themselves as will allow academic subjects to possess unity with each other as well as the autonomy they now possess.

A second trend in history which teachers should further is the effort to put the secular superstructure of our society back onto religious foundations.⁹

Thirdly, it is crucial that a constitutional cooperative system of world government be inaugurated.

A fourth task lies in the discovery of a working compromise between free enterprise and socialism.

In the fifth place, a sense of responsibility for their new found freedom must be cultivated in the awakened masses of mankind.¹⁰

These currents of events are interrelated. But there is scarcely a word the teacher offers his students which does not have some bearing upon the turn of events these trends indicate. Let the teacher realize that his instruction is aimed at a future in which these and other forces will figure. His part in shaping such things to come cannot be exaggerated.

V. *The Teacher As Religious Leader*

Like all teachers, the teacher of religion makes a contribution to the course of history.

His contribution is, however, unique in important ways.

He helps his student learn to locate himself in history, and to answer not only the question of "What is man?" that God should be mindful of him, but also the question of what is *this* man that God should be mindful of him, and the question of what his ensuing history should, therefore, become. He shows, further, how resources may be found to realize such outcomes in history as may be deserving. He brings to bear upon his culture not only a "Christian criticism of life," in Hough's phrase, or a judgment of his times, as did the Hebrew prophets and as does the neo-orthodox theologian who stresses sin, but he also, in a measure, brings salvation to those who hear him. As he shows what man has been and must be saved *from*, he points also toward what he may be saved *for*.

The teacher of religion will not, however, bring all of a sudden, a perfect day. His task consists rather in the instruction of his students in the transmutation of evils, which they seem destined continuously to confront, into implements of spiritual discipline and growth. "Can Christianity save civilization?" is not the real question for us. Western civilization is on trial, as Toynbee says, and it may not stand up to the trial, but pass as have the twenty or more civilizations already gone. Man's lot appears to be that of cultivating within every civilization such fruits of the spirit as conditions allow. Yet there remains always chaff in the wheat.

Harnack's observation at this point remains pertinent. Man as he grows older, said Harnack, discovers that he is not "advanced by the eternal march of events" or "by the progress of civilization." He "feels himself rather, where he was before and forced to seek the sources of strength which his forefathers also sought. He is forced to make himself a native of the kingdom of God . . . , and it was only of this kingdom that Jesus; desired to speak."¹¹ The teacher of religion has the task not of saving civilization but of saving the souls of men from triviality within their civilization.

The ultimate task of the teacher of religion is to cultivate this condition of the human spirit which weans it from the pagan baubles of this world to a loyal devotion to ideals of a spirit world. His philosophy of history will guide him satisfactorily so far as these results come to pass. If God chose "the foolishness of preaching" to confound the wise, it may be that he chose by the schoolishness of teaching to redeem the wise.

Let it be shown that some he ordained prophets, some evangelists, some pastors, some teachers, but that he also ordained some chemists, some brickmasons, some firemen, some housewives, that they might all eventually "attain unto a perfect man." This is the consummation of every age in history.

REFERENCES

- ¹ *Harvard Alumni Bulletin*, Oct., 1948.
- ² Arnold S. Nash applies this distinction to the problem in his *The University and the Modern World* (New York: The Macmillan Company, 1944), pp. 226-227.
- ³ "Epistemology" for the purpose of the present discussion is considered *one* of the problems of metaphysics.
- ⁴ Maurice Mandelbaum's definition of philosophy of history as "any interpretation of history which purports to derive from a consideration of man's past a single concept or principle which in itself is sufficient to explain the ultimate direction of historical change at every point," suggests a rigidity of interpretation which most philosophies of history do not require. Cf. "A Critique of Philosophies of History," *Jour. Phil.*, XLVI (Jul. 1948), p. 365.
- ⁵ *The Meaning of Human History* (La Salle, Ill.: The Open Court Publishing Company, 1947), p. 7.
- ⁶ Morris R. Cohen, *op. cit.*, p. 277.
- ⁷ James B. Conant, *Education in a Divided World* (Cambridge: Harvard University Press, 1948), pp. 212, 52.
- ⁸ Mary L. Coolidge, "Philosophy, Education and the Future," *Bulletin American Association of University Professors*, 33 (Winter, 1947), p. 692.
- ⁹ Cf. Arnold J. Toynbee's discussion of this and the two following needs (*Civilization on Trial*. New York: Oxford University Press, 1948, pp. 39-41).
- ¹⁰ Support for these suggestions has had to be omitted because of lack of space.
- ¹¹ Adolf von Harnack, *What is Christianity?* New York: G. P. Putnam's Sons, 1906, pp. 130-131.
- ¹² Cf. *op. cit.* pp. 227-251.

Religion and World Community

FLOYD H. ROSS*

"Every history is sacred history. Every history is a gospel."

THIS is the cardinal principle which must underlie the writing of the history of religion in our day or the laying of the groundwork for world community, whether one starts as a Christian, a Buddhist, a Moslem, or a secularist. If deeper perspectives and richer meanings do emerge in man's search for the conditions of a spiritually satisfying life—in traditional religious language, if God is the God of history and the God of man's experience—then we go to all human experience and not just to the past, our past, to discover more about those inclusive principles of meaning in the light of which fragmentary or tribal meanings are seen in proper perspective and are transcended.

There is a pressing need in our generation for more people in our educational and religious institutions who are willing to apply this kind of method to the writing and teaching of history at all levels of human concern—economic, political, social, religious. If the term "dialectical" had not become attached to a contemporary trend in theology which is a long distance from being truly dialectical or continuously critical of all conclusions or working assumptions, the term would appropriately describe this present approach. The basic working assumption is that all hypotheses are held subject to change and regarded as exploratory tools, to be replaced when they fail to fulfil their function. Just as a flashlight is of use only to the extent that it throws light on the area to be explored, the working hypothesis of the radical explorer-historian is regarded as significant only to the extent that it throws light on an ever-enlarging, cohering pattern of man-

kind's experiences. This approach seeks to apply the historical method in as thorough-going a way as possible, even while taking account of the observer's subjectivity. It seeks to avoid the dangerous satisfaction of affirming something to be valid for all history just because it has played an important part in "our" history. At the traditional religious level, it refuses to resort to theological special pleading based upon the prior assumption that only the Bible (or only the Koran) is witness to the sole special revelation God has made to the human race. Thus it seeks to take all of history seriously.

James B. Pratt illustrates this kind of approach in his book, *Can We Keep the Faith?*, where he explores the question of the nature of the Christian religion. Christianity is neither the teachings of Jesus nor the teachings about him, for "Christianity does not consist in teachings at all. It includes teachings but it is something very much bigger, very much more alive than any teachings or doctrines can be." In this respect Christianity is in the same category as all the other great historical religions, none of which can be defined in creedal terms. "Regarded historically Christianity is a movement in the spiritual life of the race. It is a great spiritual stream taking its rise back in the first century of our era, and flowing on down the centuries into our own times." Change, growth, adaptation, have always been characteristic of it. If it is to live, it must keep on changing and growing. Convictions and beliefs are included within it, but "to identify it with any given creed would be a fatal misunderstanding of its true nature."¹

This kind of approach obviously seeks to avoid the danger of overrating the past. Past, present, and future are to be seen in continuity. The significance of the present is its capacity to transcend the past and move into

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the future. Too long has it been true that the voice of antiquity has been the voice of authority. The way in which the Bible is still used as a yard-stick of faith in many areas of Christendom is indicative of how a by-product of a religious movement can become more important than the attempt to understand the quality of the experiences that produced it. When there has been something like 1900 years in which a religion has been unfolding itself in terms of an assumed normative past, the vast accumulation of congealed attitudes can well stifle the need for creative responses to the challenge of the present. The concept of revelation—so important in Judaism, Christianity, and Islam—becomes dangerously seductive, for one either tends to think of it as a deposit of information, or he elevates it above the historical process and thus preserves it from historical scrutiny. Both the crystallization process and the urge toward supranaturalism, uncritically conceived, would seem to be testimony to a lack of spiritual energy which would enable one to explore experience with continuous seriousness and humility, or scientific concern. Revelation is always relative, to the recipient, to his own times and conditioning, and to the capacity for vital reinterpretation in subsequent years. A revelation which retains its vitality because it continues to speak to the experiences of actual persons in many differing situations is still relative. Absoluteness is not proved by longevity. There is no such thing as a complete break with history, but we need to refuse to cling to outworn formulas of the past and outworn interpretations of the meaning of history. The only finality of any movement, or society, lies in its ability to transform all of its historical manifestations into terms of universally available values or meanings. Most Christian history does not at present satisfactorily explain many areas in contemporary world problems because its presuppositions are too narrowly conceived and modern synonyms are still lacking in most religious circles. We have been more concerned, it would seem, with definiteness in conception of our beliefs than with depth in inquiry. The

area of dogmatic assertion is a very narrow one indeed; to the extent that we understand that we help to pave the way for larger world understanding.

This radical dialectical method, undergirded by a religious concern, interprets faith not as referring to content, or belief in some concept or entity, but as involving an attitude of trust and confidence, best exemplified in the healthy curiosity of the child and the more refined exploratory attitude of the scientist. It has no sympathy for the theological position which holds that intellectual curiosity is inevitably a sign of pride—the sin of Adam and Eve for which they were expelled from some pristine state of innocence. While all genuinely new knowledge or serious exploration may involve some sense of guilt or anxiety since some conventional taboo must always be violated by the explorer into new areas (Socrates, Copernicus, Galileo and all others); there is no evidence that the search for new insights or wider hypotheses is rooted exclusively in pride of rebellion. Doubting is a natural, healthy function of the developing human personality. As Tillich has pointed out, "The situation of doubt, even of doubt about God, need not separate us from God. There is faith in every serious doubt, namely, the faith in the truth as such, even if the only truth we can express is our lack of faith. But if this is experienced in its depth and as an ultimate concern, the divine is present; and he who doubts in such an attitude is 'justified' in his thinking."² If being maturely religious is being unconditionally concerned, doubt will play a very important part in the life of faith. Nor is it important whether the concern is expressed in traditional religious forms or in secular forms.

This approach to the study of mankind's religions also seeks to avoid the dangers of the judgmental process whereby religions are graded in terms of superior and inferior. This does not mean that all religions are equally true and equally false, or equally effective or ineffective. The evil aspects of religion in general have perhaps never been better illustrated than in some modern secular versions. Popular

religion everywhere—no matter what renowned label it may wear—is a mixture of outright superstition, some measure of priestly fraud or chicanery, some elements of fear, love, reverence and adoration. On the other hand, high religion everywhere bears many of the same characteristics—the effort to develop a valid scale of values rooted in the nature of things, the attempt to develop and implement socially constructive attitudes and practices, or ethical and spiritual sensitivity. No merely finite observer can pretend to be an impartial judge. While it is easy to speak of the principle, “By their fruits shall you know them,” when it comes to broad historical movements, there is no conceivable yardstick by which we can safely apply the principle. When we do try to make such comparisons in specific matters, we tend to exaggerate our own virtues and minimize our weaknesses. We assume the defects of our own religion to be peripheral, those of other traditions to be central. Furthermore, arguments for longevity, number of adherents, speed of expansion, are used speciously by all groups: nowhere do they prove anything other than number of adherents, speed of expansion, and survival to date. From many angles, all of the contemporary world religions appear to be rather shabby vehicles for carrying mankind into a world of larger understandings. As to what constitutes progress in religion, and as to whether there are any observable correlations between the religion of a people and its so-called progress, it behooves all of us to speak softly and tentatively. Radhakrishnan states: “Let us frankly recognize that the efficiency of a religion is to be judged by the development of religious qualities such as quiet confidence, inner calm, gentleness of the spirit, love of neighbour, mercy to all creation, destruction of tyrannous desires, and the aspiration for spiritual freedom, and there are no trustworthy statistics to tell us that these qualities are found more in efficient nations.”³

The problems created by arbitrary exclusions will always be present in Christendom (and that modern secularist expression of the principle of exclusion and absolutism—Marx-

ian Communism—which learned this lesson from its Byzantine Christian teachers) so long as there is any tendency to assume that man can know with finality what the perfect condition of society should be, or that a condition can be brought about only on our terms or through our symbols. For such dogmatism—interpreted in theological language—is just another way of saying that “divine grace” must come through a specific institution, philosophy, book, savior, or Leader. A more modest empirical judgment admits that “grace” is in all history, that is, that every historical movement or process has its reason for being, its element of value either as a protest or as an affirmation.

While most Christians of past centuries may have failed conspicuously to see the operation of a universal grace through other agencies than those they felt the closest kinship with, actually both Eastern Orthodox Christianity and contemporary Protestantism contain within themselves the basis for such a universal philosophy of history. As Berdyaev has pointed out, speaking as a member of the former tradition, Eastern Christianity saw the action of the Holy Spirit everywhere and grace was regarded as the gift of the Holy Spirit. Where the West thought of the Christian church as an objective structure, through which alone salvation could be mediated, the East regarded the church as existing inwardly, mystically, potentially. The church as Berdyaev sees it, is by nature one; universalism is its constitutive principle. “The church cannot be determined by geographical or ethnographical limitations; it is not national, it is neither eastern nor western.” Its universalism is not quantitative but qualitative—a matter of depth in perspective. To the soul of this church belong many who are outside any visible church. Thus for Berdyaev, the Christian principle is always susceptible of new creative developments. What is this but to affirm the principle of inclusion seriously, and the only thing which is excluded is exclusiveness itself. Such a church is to be found wherever there is an ongoing creative development and an inquiring spirit.⁴

The same principle has its Protestant ex-

pressions in contemporary thought. Tillich stresses the all-importance of the "boundary-situation"—that is, all absolute boundaries are ruled out by the critical dialectical principle. "An absolute stage at the end of the dialectical process is a contradiction of the dialectical principle." There is no absolute in history, past or future. Protestantism lives wherever the boundary-situation is preached. Tillich adds significantly: "Perhaps more men of today have experienced the boundary-situation outside than inside the churches. The Protestant principle may be proclaimed by movements that are neither ecclesiastical nor secular but belong to both spheres, by groups and individuals who, with or without Christian and Protestant symbols, express the true human situation in face of the ultimate and unconditional."⁵

Another Protestant theologian has said—a *propos* the tendency in some theological quarters to try to find an absolute in the idea of revelation, or revelation in Christ—"Revelation is not a development of our religious ideas but their continuous conversion. . . . It is permanent revolution since it can never come to an end in time in such a way that an irrefragable knowledge about God becomes the possession of an individual or a group."⁶ To this he adds that the primary problem of the relations between the non-Christian religion and the Christian missionary enterprise is not conversion to Christianity but "conversion to God." A word of warning needs to be interposed here in behalf of many a twentieth-century citizen: the word God itself is a part of the historically-conditioned process and should not be used as though an absolute; descriptive synonyms must be used freely.

Furthermore, Christians usually claim to have received the impulsion to the continu-

ously exploratory process through their symbol, Jesus as the Christ. This is where Christians tend to rear another absolute, before which all relative symbols are expected to wither away. But "the wind bloweth where it listeth." The discovery of new insights comes through Buddhist channels as well as Christian, through Krishna-symbols as well as Christ-symbols, but through no one of them with complete clarity or to the exclusion of all other channels—secular, scientific, or religious. Meister Eckhart stated this in religious language when he said: "God is every way, evenly in all ways, to him who has the eyes to see. . . . All paths lead to God and he is on them all evenly, to him who knows." No one symbol, no one scientific method, no avenue to an understanding of anything, is or can be absolute. It is valid to the extent that it points beyond itself, to an increasingly universal frame of reference. An honest following of the dialectical method of continuously critical inquiry will make for less defensiveness, argumentation, and divisive competition. Somewhere along the route we will discover that world community has already started to become a vital reality, even while we were not disputing about it. Similarly a matured religious faith-attitude and a sobered scientific method will come together on the common path of mankind's search for ever-enlarging insights.

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The Relevance of Jeremiah

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AT FIRST glance there would seem to be very little in common between the world of Jeremiah and our own. He was a subject of the tiny kingdom of Judah which could be tucked away comfortably in the corner of one of our medium-sized states. For a few brief years which coincided with the first period of his own ministry the prophet's nation had attempted to assert its independence, only in the end to be ground to pieces under the heel of the Chaldean conqueror, the fabulous Nebuchadrezzar. We, quite to the contrary, belong to the greatest military power of our age. In two great wars in a single generation we have seen the downfall of the Kaisers, Fuehrers and Duces and we have emerged from the conflict with the mightiest weapon of all times in our hands. Certainly the relevance of Jeremiah for our age does not come from any chance external similarities. We must look below the surface for the message which may have meaning for our age.

Indeed, Jeremiah's contemporaneity springs from this very quality of inwardness. He is the prophet of the inner spirit. It is this which makes him pertinent for today above almost every other writer of the Old Testament. Jeremiah's reaction to the Deuteronomic reforms, that "noble experiment" conducted by prophets and priests in the reign of King Josiah, is a case in point. Jeremiah had espoused the reforms wholeheartedly, but he was soon disillusioned. The outward law of rule and regulation was not enough. Indeed, it defeated its own end. A real reform was only possible by a change of heart. Conversion rather than legislation was needed and that is still the prime necessity today. The League of Nations failed and the United Nations will either succeed or fail on the same basis. It is not a question

of a change in the legal machinery but of a change of heart, the moral response which we make to the challenge of our age. We do not need another covenant but, as Jeremiah foresaw, a new covenant, one operating on an entirely different basis because it is written not on paper but within the human heart. Jeremiah's principle of the new and inward covenant is applicable not only to international affairs but in all the relations, political, social, economic, men have with one another.

Individualism goes hand in hand with inwardness and Jeremiah was grappling with the number one problem of our age, the relation of the one to the many. It is significant that the new covenant is made with the nation not with the individual and yet it transcends the nation. This comes out in the prophet's call in 1:5, 10 when he is summoned by God to be His spokesman to the nations. Certain radical scholars have denied this international aspect of Jeremiah's mission. Yet to be truly the God of Israel, Jahweh must control the destinies of all nations. Similarly, the prophet to be true to his own people must prophesy concerning the nations round about. Mankind can not live in two worlds, one under God's care and the other God-abandoned. It was impossible in Jeremiah's day. It is even less possible today.

When it comes to the indictment of his own people we see the heart struggle of the prophet. On the one hand Jeremiah must needs identify his fortunes with those of the nation, on the other he was the prophet of God visiting upon the apostate people the punishment for their sins. The Hebrew outlook was much more corporate-minded than our own and this was the basis of Jeremiah's inner conflict and he projects it back upon the mind of God. It is God's love wrestling with an inexorable righteousness. It is the prophet's sense of divine commission which runs counter to the hopes

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and aspirations of his people. Out of the clash of forces, Jeremiah the individual is born.

There are passages, it is true, in which the prophet like any modern man wants to "get away from it all." One of the most famous is in chapter 9, the plea for a lodge in the wilderness and it comes significantly after the lament over the people in 8:18ff. The treachery and double-dealing in the nation repels the prophet. He has caught the disease of suburbanitis which can afflict nations as well as men, "oh, for a nice quiet place in the country." Some have described it as the tourist home complex. We spend the night and on the morrow go our way with no further claims upon us. So society today is on the move but with no sure goal in sight. We are spiritual gypsies without roots and responsibilities, like the heath in the desert rather than the tree planted by the waters (17:5ff). Yet for Jeremiah as soon as the wish is uttered it is repudiated. When the opportunity came with the fall of Jerusalem to join the victorious retinue of the Chaldean king, the prophet remained in the ravaged land. He was an individualist but not an isolationist. He could not abandon those whom he had made a part of himself. They were "my people" even as he spoke of wanting to desert them.

Jeremiah is no anarchist repudiating all family and national ties. It is for the sake of the nation that the prophet must utter God's word against it. This is the real difference between the prophet and the politician. The former speaks to the people's needs, the latter to their desires. Some of the most poignant passages in Jeremiah's prophecies are concerned with the resultant heartbreak, as desire wages war with duty. Jeremiah is no eager doomster and today we might well be suspicious of our modern prophets who seem to take a psychopathic pleasure in their messages of unrelieved judgment. As Barth has put it, only the man who would rather not preach and cannot escape from it ought ever to attempt it. Certainly Jeremiah belongs in this latter category. In 1:4 we have the first person singular used of the prophet. It is symbolic of the personal

character of his message. His is the burden of loneliness which is the lot of every leader (see 16:1ff for example). He is a man of strife and contention to the whole earth (15:10). And yet he cannot escape his mission. The Lord is stronger and has prevailed (20:7ff). The human ego must be present but in the objective case and the Divine I in the nominative. Four times in a single verse we have the divine action, I knew thee, I formed thee, I sanctified thee, I have appointed thee (1:5). This is the eternal test of leadership and by it our leaders must be judged as well as the kings and counsellors, the prophets and priests of Palestine.

Jeremiah's sense of corporate responsibility comes out in chapter 32. Earlier in 12:6 we have the prediction that his own brethren would turn against him and seek his life. Here, during the siege of Jerusalem, the prophet's cousin, Hanamel, asks that Jeremiah redeem the field that was in Anathoth in territory under the control of the invaders. The significant point is that Jeremiah, the family outcast and prisoner of the state, acknowledges his social responsibility and redeems the ancestral holding. Hosea's message of God's saving love grew out of the tragedy of his domestic experience. It may well be that the focal point for Jeremiah's unconscious hopes and longings for his broken nation was this simple real estate transaction. The question which Hanamel had asked him was also the question which he had been asking God on behalf of the nation, Wilt thou redeem the field? Wilt thou redeem thy people?

And yet the prophet can not allow his love for the nation to blind himself to its faults. Indeed it is his very love which prompts the message of doom. Perhaps the most telling condemnation is the one which meets us at the outset, in chapter 2. Oracle follows oracle, figure is piled upon figure in bewildering profusion. The nation is a bride on her honeymoon, the first fruits of the field, a drawer of water, a slave, an unruly beast of burden, a choice vine, a camel, a wild ass, a thief, et cetera. Skinner, *Prophecy and Religion*, pp. 64ff, sums up the chapter as a four-point sermon

whose key words are degeneracy, sensualism, double-mindedness and unreality. How far could Jeremiah make out the same case against our modern culture?

In 2:31 God asks the Hebrews, "Have I been a wilderness unto Israel or a land of thick darkness?" Is Jahweh a desert God alone or does He have control of Palestine as well? So often we are tempted to answer no and with the Rechabites to surrender the culture or with the apostates to give up the wilderness God. The prophets maintained the difficult compromise, that Jahweh could be the God of Canaan as well as of the desert. This is the message of Hosea and in the rhetorical question before us Jeremiah is reaffirming the prophetic stand of his spiritual master. And what about us? Are we tempted to make the fatal divorce between twentieth-century science and the eternal God of righteousness? The same fate will be ours as the prophet predicted for his generation of Baal worshippers. Following the Greek rendering of 4:29 it is a flight to the caverns, a return to the cave level of life. The wheel has made a full turn and man's vaunted progress has returned him to the savagery whence he started, a rocky retreat in ancient Judah or a bomb shelter in modern Europe. In the same chapter in v. 23-27 we have what Peake calls "one of the finest, most powerful descriptions in the prophetic literature." It might have been written as a warning to our atomic age, the chaos which comes when man tries to create his own world without thought of God.

In the contrast of his own generation with that of the fathers (2:2; 7:26), Jeremiah has anticipated our modern pessimists. The present age is worse not better than the past. Progress is not automatic. Change is not necessarily always for the better. The reason for the breakdown is the failure of the leaders (2:8). The priests who should teach the people had no knowledge of God, the prophets were concerned with the Baal-worship at the local shrines and as a result the rulers went their own way. It is easy to see in these three groups an analogy to our educational, religious and polit-

ical leaders. The responsibility for good government rests directly upon the teachers and the preachers. According to Jeremiah they had failed in their duty and the kings and governors merely followed suit (21:11f, c.22f). A culture which is concerned with burning cows (7:22) will end up burning books (c.36). Even worse it will sacrifice its own children (7:31). Of course we do not pass our children through the fire in the literal way these Baal-worshippers did, but what about the other ways we sacrifice them, not our children only, but the lost generation throughout the world? There is a score of Molochs to whom we offer them: hunger, disease, ignorance, racial prejudice, crime and civic corruption, economic exploitation and supremely with these ancient Jews to the Moloch of war, the great destroyer. Our sin like that of Judah is written with a pen of iron (17:1).

In 21:8-10 we have a passage where the prophet not only predicts the downfall of the kingdom but advises the people to fall away to the enemy. This raises a very pertinent question. Must the individual submit his conscientious convictions to the demand of the state for a united front against the national enemy? It is not hard for us to see the justice of the Jeremian point of view in the case of a liberal German or Italian condemning his native land before and during the past war. In fact, we have hanged a number of German and Japanese leaders because they did not rebel against their governments. Should we grant to our own conscientious objectors, to all prophetic critics of our collective acts and judgments the same freedom of individual decision we applauded in German and Italian refugees? Should we admit that the individual sense of right and wrong is supreme over the state, in the words of the late Archbishop Temple, that it is the individual soul which is eternal and not the state? God made Jeremiah the tester and assayer of his nation. Dare we test the policies of the state or must we admit that we are off the gold standard in international politics as well as domestic finance?

The fact that a nation is spared disaster once does not mean that it is henceforth im-

mune. In spite of the people's boast (5:12, 21:13f), it *can* happen here. Jeremiah was correct in connecting the northern evil of chapter 1 with the internal evil of his nation. War is a judgment for human sin. The prophet (at least if we accept the traditional interpretation) was mistaken in supposing that the Scythians would destroy Judah. It was to be the Chaldeans. A Christian prophet in 1941 might have been mistaken in thinking that the Nazis would destroy Western civilization. It may rather be the Russians in 1960 or 1970 or a fascist United States. The prophetic word may be wrong in detail but there is a grim accuracy in its ultimate destiny.

Again the fact that a nation has been defeated does not mean that it is more sinful than the nation which is victorious. This was the commonly accepted viewpoint in antiquity as indeed it is in modern America. We won the war because we deserved to win it. Ours was the just cause and as a result we see the conflict in terms of black and white rather than varying shades of gray and there is born an unlovely complacency and selfrighteousness which ill accords with our selfishness and greed at home and abroad. Again there is a disquieting relevancy in the picture which Jeremiah paints of the social conditions in ancient Jerusalem.

Judah preserved its independence a century and a quarter after the fall of Israel but for Jeremiah that did not mean that Judah was righteous and Israel the sinner. Quite to the contrary, "Backsliding Israel hath showed herself more righteous than treacherous Judah (3:11)." In chapter 7 the contrast is between the ancient shrine of Shiloh, from whose priesthood there is a bare possibility that Jeremiah is himself descended, and the Jerusalem temple. Shiloh fell before the Philistines and it should be a warning to the inhabitants of Zion that the same fate would befall them. In chapter 24 in the parable of the two baskets of figs the same lesson is enforced as it applied to those who were exiled and the upstart leaders who were left behind.

There was a temptation upon the part of the

Jews to regard themselves as the indispensable nation, but Jahweh is not a prima donna that He needs a claque to sing His praises. Man needs God but God does not need man. Since Israel would not do God's bidding, He would cast her off. Is there a lesson here for modern America? Are we any more indispensable? We may perish but God's purpose is not therefore necessarily thwarted.

God is patient. He watches over His word to perform it. The curve of God's justice is so gradual that often all we see is the straight line plunging down. It is heartening to know that the prophet Jeremiah had wrestled with this same problem of evil, perhaps one of the earliest Biblical writers to struggle with it. It comes out again and again in those expostulations and protests which for a better name we call his "Confessions." In 12:1-6, out of a tortured soul Jeremiah asks the eternal question, "Wherefore doth the way of the wicked prosper?" It is interesting to note the enigmatic answer, "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?" It is the same answer life is giving us today. The tempo has been stepped up.

We can see the lonely prophet keeping his solitary watch on the top of a lofty vantage point. Before his eyes lies half the land of Judah. The snug villages of his country-men nestled among the hills seem secure and at peace. On those same secluded hillsides amid the green fields of growing grain or the gray orchards with their twisted olive groves, irregular white patches betokening a flock of sheep on the march are to be seen, the shepherd a bobbing dot at their head. Other bobbing dots mean the presence of travellers walking along the highway, winding their way from one little village to the next. Suddenly the peaceful scene is broken into. A dust cloud rolls down the road from the north. As it draws near, a band of Scythian horsemen are revealed, second cousins to the wild riding Cossacks of modern times. One little village after another is entered. A bright burst of flames and the dust cloud rolls on. Cover his

head with his black goatskin mantle, the prophet cannot blot out the picture of the blazing countryside nor can he stop his ears to the persistent question, "Can you compete with these grim horsemen?"

God answers the prophet's question with another. That is so often His method. A new age had come for Judah and Jeremiah. The century of peace and security which Isaiah's prophecies had ushered in was now over. The pace of life was being stepped up. The wild barbaric Scythian cavalry are a symbol. Instead of the leisurely foot traveller, there will now be the rushing speed of the horsemen. Jeremiah was living in an accelerated culture. The same change has come about in our century. We have changed from the horse and buggy days of our Victorian ancestors to the streamlined era of the automobile and the airplane. Like the prophet we must learn new spiritual skills. It takes more knowledge to handle a car than to drive a horse and buggy. There is greater danger in an accident. As life becomes physically easier it becomes compen-

satingly more difficult, socially, morally, spiritually. It will take more out of us to keep up.

This prophet whom too often we look upon as a weeping willow was better described by a later admirer as an iron pillar (the addition in 1:18 to that effect is missing in the Greek and was probably a subsequent scribal gloss). He was called upon by God to be a fortified city and brazen walls against his enemies. Is there a contrast between the prophet who cannot be conquered and the city which shall fall because of its sins? The true reliance of a nation is not its stone walls but its stout-hearted men. It is the lesson of the Maginot line. France fell because it relied on cement. If all that we have to trust in is the atom bomb, brute force no matter how terrible, then we cannot help but perish with Judah and the host of nations, great and small, ancient and modern. The warning of the prophet is still relevant after the passage of 2500 years. Because of it he lives on while the kingdom and empires have perished and the very names of his persecutors are remembered only because of him.

Existentialism

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EXISTENTIALISM, as a school of thought, is inclusive of theistic Thomism and the atheistic views of such men as Heidegger and Sartre. Its range seems to be contradictory from the rational point of view. The Danish thinker, Søren Kierkegaard, is regarded as the founder of this movement. However, Christian Aristotelians definitely seem also to be existentialists. To be sure, St. Thomas is not himself called an existentialist. Nevertheless, neo-scholastic thinkers and philosophers, like Father Phelan and Father Renard who participated in a recent conference of Catholic philosophers, do not hesitate to associate existentialism with St. Thomas. Of course, Thomistic existentialism is quite different from that of Kierkegaard, Heidegger, Sartre, Canis, Jaspers, and Marcel. There is a wide gap between the views of even these thinkers which cannot be bridged. However, the modern existentialists all agree that "existence is prior to essence."

The ideas of Kierkegaard have influenced the minds of great theologians like Karl Barth, Emil Brunner, and Reinhold Niebuhr. These theologians, followers of Kierkegaard, are in turn influencing the thought of many of the young religious leaders in Christendom. So it is very important that we evaluate his ideas.

Properly speaking, Kierkegaard's discussions and writings cannot be called a system of philosophy, as he himself decries the very idea of system as incompatible with existence. To him, existence is temporal. He says:

System and finality correspond to one another, but existence is precisely the opposite of finality. It may be seen, from a purely abstract point of view, that system and existence are incapable of being thought together; because in order to think existence at all, systematic thought must think it as abrogated, and hence as not existing.¹

He admits that there is a paradox when he

tries to view the problems of life "eternally, divinely, or theocentrically." He is clear in saying that he is not in a position to contemplate either "eternally, divinely, or theocentrically" and he is satisfied with existing.

The thought of Kierkegaard is to be understood as a revolt against Hegelianism. Hegel argued that truth lies in the whole. Every experience is a particular of the whole and the whole is incomplete unless everything is included. Anything short of the whole is inadequate. Against this Kierkegaard rebelled. In fact, he felt that Hegel and his followers were living in a dream world of speculation and they were neglecting the soul. So he wanted to place the particular human fact first as the priority to pure being or pure essence. To him, existential dialectic is chiefly connected with the religious setting. The existing individual is the primary object of his interest. The individual is distinct, isolated. The individual exists not from the metaphysical point of view, but each is for everyone, or every human being is for himself. According to Kierkegaard, the very thinking process or speculative philosophy depends on human existence. Thoughts are transmitted by an existent human being to another existent human being. He cannot forget that he is primarily existent, not a mere instance of general humanity, as there is no such thing at all.

Kierkegaard makes a contrast between man and God on the basis of falsity and truth. According to him, the very nature of man is untruth. He says:

The teacher is then God himself, who in acting as an occasion prompts the learner to recall that he is in Error and that by reason of his own guilt. But this state, the being in Error by reason of one's own guilt, what shall we call it? Let us call it *Sin*.²

Although man is sinful by his very nature, there is a hope for his redemption and there is also a possibility for his ethical life. It would

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seem from the writings of some of Kierkegaard's followers, like Barth and Niebuhr, that man is in a completely hopeless state. But Kierkegaard impresses upon us that there is a definite purpose in ethical striving. Man's sensuous life has a meaning for his ultimate redemption. Its meaning is that he realizes its complete collapse. Then naturally he struggles through what he calls the second stage of life, namely, "ethical striving," a persistent striving for truth. He makes it clear that truth is not taken in a metaphysical sense but rather in an ethical sense. Man is constantly striving not for finality but for the realization of utter helplessness. Then comes the third stage of life, namely, religious awakening by what he calls a "leap." This leap takes place when the individual is thoroughly agonized by utter helplessness, torture, and desperation. This is what he calls "faith." Faith is the highest value in the religious stage of life. Love and faith are not what people ordinarily think about the subjectivity of the individual. In fact, when an individual in the consciousness of his falsity and sinfulness is severely agonized, then love and faith in his inwardness lead him to the redemptive power of God.

According to Kierkegaard, the basis of faith is not intellectual or doctrinal but it is in the reality of the teacher, the God-man in the sense of his historical existence. He emphasizes that faith is based on reality in the particular, individual, historical existence, namely, Jesus Christ. The greatest emphasis is placed on the historicity of this God-man, Jesus.

Kierkegaard is opposed to any objective method of dealing with life. He says: "Christianity protests every form of objectivity; it desires that the subject should be infinitely concerned about himself."⁸ He seems to feel that the truth of Christianity lies in its subjectivity.

The writings of many of his followers make one feel the utter futility of spiritual exercises, as being the acts of sinful man. But Kierkegaard himself seems to be quite emphatic about the practice of meditation and prayer. He is very emphatic that without purity of heart one

cannot have a Christian life. Then he stresses the utility of prayer. He writes: "For purity of heart is the very wisdom that is acquired through prayer. A man of prayer does not pore over learned books for he is the wise man whose eyes are opened when he kneels down."⁴

It is interesting to note what he has to say about the Christian life. In his own dialectic fashion he discusses the very nature of Christianity. He writes: "Christianity has declared itself to be eternal essential truth which has come into being in time."⁵ In Christianity there cannot be any immediate relationship to God as pagans seem to think. But his idea is that a Christian's relationship to God takes place only when there is a definite breach between him and God.

We cannot help observing his dialectic reasoning in evaluating the nature of a true Christian. He seems to think that a man who merely follows certain doctrines is not a Christian, either by acceptance of doctrine or by appropriation of ideas; a man is Christian according to what he has undergone. When a person has received the Spirit in baptism and when he knows he has received the Spirit at that time, then alone is he a Christian. He does not make it clear exactly what he means by "receiving the Spirit," just as he is not clear about the idea of faith, which is the basis of Christianity. It is quite conceivable that a man can act under the delusion of receiving the Spirit, as we find in many of the evangelical movements.

It is very refreshing to note that Kierkegaard does not hesitate to evaluate the theory of the church and its adherents. He is very clear that a man need not necessarily be a Christian because he belongs to a church. It is essential that he receive the holy Spirit, as we have already mentioned.

He excels and at the same time compels our admiration in his discussion of contemporaneity. He says that Christ is the pattern. To his way of thinking, to be a Christian is to be contemporary with Jesus in His sufferings, humiliation, and withal in His love and forgiveness, just as the apostles were His contem-

poraries. Kierkegaard's essays on *Training in Christianity* stress that Jesus is in the present; the past is not reality. Only the contemporary Jesus is real for him. So a Christian should live as a contemporary of Jesus, as Jesus stands alone outside history. If we understand Kierkegaard correctly, he emphasizes in these essays a pattern of Christian living, even though many of the statements are mere assertions and are often paradoxical. It is only natural for him to make such statements, as he admits that Christianity, to him, is full of paradoxes. However, we must admit that he shows a way of life in this world of "sin."

We cannot help wondering why these theistic existentialists, from Kierkegaard to Barth and Niebuhr, condemn the place of reason in religious life while they use the very same dialectic to state their assertions.

Kierkegaard's objection to absolutism and so-called pantheism seems inconsistent with the very reasoning process. These schools do not destroy the distinction between good and evil and freedom of the individual, as he declares. On the contrary, they also realize the existence of evil on the relative plane. They do not deny evil and do not deny the distinction between good and evil but they declare that in the absolute state both vanish, not merely evil alone. But at the same time both exist on the relative plane. In fact, when man is immediately aware of the relative plane of existence, he is not immediately aware of the absolute state, and vice versa. Hindu absolutists definitely declare that one must overcome evil by good and then alone can one reach the consciousness of the all-transcending Absolute.

If existence is individual and unrelated to the whole, as opposed to the Hegelian conception, then we do not find any possibility for love. Nor do we find the basis for the "social gospel." It is true that Kierkegaard stresses love of neighbor, yet we do not find any *raison d'être* for that love. A question may arise in the minds of his followers: how can there be any love on the part of pantheists and absolutists when they are supposed to accept the

oneness of existence? A similar argument can be brought against them that they, too, do not have any basis for love of neighbor. Our answer is that Hindu absolutists declare that the consciousness of the many vanishes only when a person is established in the consciousness of the One. Until then, the individual is seeking unity in variety. Consequently, the very thought of basic unity brings out love. Then again, when he is established in that state of unity, he feels the presence of oneness in variety and thereby finds the basis for love.

Emphasis on the sinfulness of man and the way of redemption as presupposing man's feeling of utter helplessness seems to be extremely discouraging and contrary to some of the utterances of Jesus, such as: "Be ye perfect as your Father in Heaven is perfect," and "The Kingdom of God is within you." In the course of spiritual development during the "dark night of the soul," some of the mystics feel their inadequacy and entirely depend at that moment on God and His love. Thereby, they realize God or attain the Kingdom of God. Yet, the concept that awareness of sinfulness is absolutely necessary for spiritual development is contrary to the life of the great Christian mystics.

Another point made by Kierkegaard is troublesome. It is that Christian life must consist of constant agony, torture, and suffering. He throws a horrible gloom over religious life itself. Other Christians, to the contrary, emphasize the joy of God. Even Kierkegaard himself, as we mentioned previously, talks of "joy in heaven." If a man cannot expect to have the joy of God right now, how and why should he wait for a joy which is now mere words, forever future?

Kierkegaard wrote a great deal in his own dialectic method to establish the belief that religious life and experiences are subjective; and he refutes the method of objectivity in religious life. We admit that "inwardness" is necessary for the higher realization of God, so far as the objective experience of diversity of the world is concerned. Of course, it is essential that the mind be made indrawn, one-

pointed, and purified. Yet, it will be an extremely narrow point of view if we wholly deny that there are experiences of God through objective realization of God as a separate existent individual. We wonder also what he would think of the experience of St. Paul on the road to Damascus. Innumerable Christian mystics, from the immediate apostles to George Fox and John Wesley, had their individual experiences of Jesus, as the "historical God-man," who is objective and apart from themselves. It is, however, true that mystics like Pseudo-Dionysius, St. Bernard, Eckhart, and a few others, had the realization of the unity of existence, the Absolute. The Absolute they realized is, no doubt, in some ways different from the conception of the Hegelian Absolute. Yet it is definite that their realizations included complete unity of all existences. This viewpoint is also in harmony with the Vedantic

conception of non-dualism. But Vedantic teachers, like Sri Ramakrishna and Swami Vivekananda, declare that there are two stages of spiritual realization. In one stage of the subject-object relationship, the devotee perceives objectively the personal aspect of God; in the other, the subject and object, namely, the existent individual and the Godhead, are completely unified. What remains in Absolute Existence-Knowledge-Bliss. So we are compelled to say that Kierkegaard's "inwardness" seems to be complete, in view of the experiences of the great spiritual mystics of all religions.

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¹ *A Kierkegaard Anthology*, ed. Robert Bretall (Princeton: Princeton University Press, 1947), p. 201.

² *Ibid.*, p. 159.

³ *Ibid.*, p. 208.

⁴ *Ibid.*, p. 272-273.

⁵ *Ibid.*, p. 222.

If God exists and Jesus is an historical personality Who is present at this very moment, an individual should have the joy of Jesus, the joy of God, when he is redeemed, however sinful he may be.

Some Suggested Visual Aids for Classroom Use

PAUL LESLIE GARBER*

THE term, "visual aids," is so inclusive that one might safely assume that no professional classroom Bible teacher has ever taught without employing visual aids in one form or other. He walks to the blackboard to write out a strange word or sketch a diagram. He points on a wall map to the relative locations of Galilee, Samaria and Judea. He has the class make maps of Palestine or models of Hebrew scrolls. He holds before the class a large print of one of Michelangelo's prophets. He chooses for supplementary reading a book *with* illustrations rather than one without. At each of these moments he is making an effort to supplement *words*, read in the Bible and heard from the teacher, with non-verbal images. To the extent the teacher uses the blackboard, diagrams, maps, models and pictures, to that extent he is using visual aids.

The term, projected visual aids, as defined by Rogers and Vieth, includes "all those efforts through which, by means of light and lenses, an image of the object to be presented is thrown on the screen."¹ This clearly includes (1) reflected pictures, (2) slides of both the older (3½ x 4) "stereopticon" type and the newer "miniature" (2x2) type, (3) the filmstrip (also variously called filmslide, slidefilm, stripfilm, Picturol and Stillfilm), (4) the silent motion picture (now almost wholly 16 mm. in size) and (5) the type most recently developed for use in the classroom, the sound motion picture. Any of these forms can be used in either black and white or in color.

It does not require much consideration by a Bible teacher of imagination and initiative to realize the assistance these devices have the possibility of bringing to the classroom. He

knows that the college student of today became familiar with the process of learning by pictures from his earliest years in kindergarten, through his later extracurricular fascination with the comic books, to his high school days when, in the most progressive schools, the projector was as much a part of the classroom equipment as the blackboard and the bulletin board, with its clippings of news pictures and cartoons as well as news stories. Beginning in January, 1946, all California colleges training teachers, in order to maintain accreditation, were ordered to require of all teacher graduates a course in audio-visual education of a least two semester units in value.² Many such illustrations could be given of the extent to which audio-visual aids are being used in the preparatory schools of our country. The projected picture—particularly now with the rapid spread of television into the homes of our nation—has become part of the environment from which our students come to college.³

This only means that projected visual aids have become accepted no longer as novelties and play-things or even as mere media of entertainment but rather as regular channels of communication. The advertiser, the politician and the propagandist know the worth of the projected picture. Industry used visual aids in war-time training programs. A survey of 239 companies representing a wide variety of industries was recently reported. Seventy-five percent of those surveyed reported having used visual aids in more than one type of training. Of those who had used visual aids in war-time training, 84% planned to continue or to increase their use of visual aids.⁴ The larger universities are developing extensive bureaus of visual instruction both for their own campus classrooms and for their extension services. It is not difficult for the Bible classroom teacher to become aware of the worth

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and possibilities of projected visual aids for his own particular work.

Once that interest has been aroused, however, he is involved in what seems to be a dilemma: either he becomes an enthusiast and a faddist letting his projector consume his class time and do his job for him—which it will not and cannot do since it was not so made or intended—or he becomes so discouraged over the poor quality of slides, filmstrips and particularly motion pictures he finds for projection that he soon writes the whole business off, as many did with the vaunted “magic lanterns” of the 1910’s, and allows his equipment to be relegated to his private museum of mistakes there to gather dust!

It is possible to avoid both horns of this dilemma. The tendency toward faddism may be counteracted through insisting that visual aids are *aids*, that they can help but their assistance is limited by the nature of the technique. The classroom Bible teacher must come to use his visual aids as he does his books of supplementary reading, his Bible dictionaries, journals and encyclopedias. Also, the tendency toward despair over wanting quality in visual aids now available can be resisted; on the one hand, by demonstrating on occasions such as this what can be done with what we now have and, on the other, by encouraging and guiding producers of educational projected visual aids to give us what we want in the quality and quantity we can use in the classroom.

At the fifth annual workshop in audio-visual education held September, 1948, under the sponsorship of the International Council of Religious Education, Professor Harris Moore of the Department of Cinema, University of Southern California, spoke of “almost a historical necessity for the eventual emergence of the motion picture.” He pointed to the historical developments in art, in language, in communications and in mechanics and indicated how tendencies in each of these fields of endeavor had pointed toward the talking motion picture. “The motion picture,” he concluded, “is the most powerful of all our media of communication. It does not require literacy

to understand it; it is a step closer to reality than language because it uses images of reality rather than symbols; it is universally understood; it is indigenous to an industrial age. It is the only art form which has emerged in hundreds of years. It is the first democratic art requiring a mass audience for its very existence.”⁵

Ultimately, therefore, it seems to me we classroom Bible instructors should have sound motion pictures tailor-made for our professional use. If so, we must systematically plan and work toward the development of motion pictures for classroom Bible instruction. The sound motion picture has as much if not more aid to give us as it has given the entertainer, the newscaster, the elementary and secondary teacher, the industrialist and the advertiser. It can help recreate that world of the Bible which to most of our students seems ancient, foreign, even exotic and fantastic. It can make “come alive” those remote characters of the Testaments who to our students, so sophisticated in modernity and so woefully illiterate biblically, seem almost mythological. It can help take the teaching of the Bible, its ideas and ideals, which so often are “just words” and help make them definite, concrete and relevant to problems of current affairs. If these are the possibilities, and they are, then it seems to me that we as an organized body of Bible classroom teachers need to write up our specifications, show initiative in telling producers what we want and guide the production for scholarly quality and classroom usefulness rather than for entertainment or for economic profit.

To be more specific, it might be possible for us to have produced a film on “How We Got Our Bible” showing the transmission of the Hebrew and Greek texts and demonstrating the continuing necessity for revision of the English version. It might include also the story of “The Making of the English Bible” with all the local color of Great Britain and the thrill of the story itself. Actual textual critics shown with sample pages of their work and telling the reason for their undertaking such

laborious efforts would be helpful. We need a good travelogue type film on "Lands Of The Bible," not just Palestine, though that mainly, but the other territories of the Fertile Crescent, too, with their geographical, economic, sociological and historical relationships. Another film might be on the "People Of The Bible," distinguishing as far as possible the various "...ites" of the Bible and giving their relationship to the Bible as a whole. (A suitable theme might be "the one world" consciousness of the Bible.) Here, or perhaps separately, we need to have the life of the nomadic tribe and life of the Palestinian village as well as that of the Biblical walled city shown in great detail—what these folks wore, ate, where they slept, how they earned their livelihood, how and where they worshipped, how they were cared for as children, how they courted, were married, died and were buried. And what might be done with "Archaeology and the Bible"—nothing too technical, but at least how the archaeologist works and what his century of effort in Bible lands has contributed to our present understanding of life, thought and aspirations in Bible times.

These are dreams, and possibly very unsubstantial ones at that, but still visual aids are being made. The field of production is quite active. If we can determine what we want, and if we can present the specifications with sufficient urgency, I for one believe these dreams are within the realm of possibility and that within the not-too-far-distant future, God willing.

My primary purpose in this article is one of reporting personal experiences of classroom use of visual aids now available. Here again I am limiting myself to the use of projected aids. And since my use of these has been mainly in connection with our required survey Bible course, I shall make no mention of projected visual aids in connection with non-biblical courses such as Comparative Religion, Church History, American Religious Thought and our elective Bible courses even though I have done some experimentation with visual aids in the classroom with each of these fields.

The most useful *Motion Picture* tool I've used is United World Film's series "Two Thousand Years Ago." There are five reels of about ten minutes each in the series. The films were made in England by the J. Arthur Rank interests and are, as far as I can judge, authentic in their depiction of life in the Palestine of Jesus. *The Home* and *The Synagogue* are excellent and, for my purpose, a splendid aid in making the life of Jesus "come alive" through an emotional as well as intellectual understanding of background. *The Day's Work*, *The School* and *The Travellers* complete the series. These are also good; there is some repetition in the series as a whole but it is worth knowing and using. The series is one of the few motion pictures I have found worth using again even though it is in black and white, and for some, is handicapped by the anglicisms of the sound track.

The case for the filmstrip is to be presented by the Reverend Mr. Miller who has produced some of the best material in this medium, the *Encyclopedia of Bible Life* series of strips, available from the Society for Visual Education.⁶ The SVE strips on Egypt and Babylonia in the University Museum series were made long ago by the University of Pennsylvania Museum. They are worth buying at \$2.00 per strip so you can cut out of them individual frames to be mounted and used as separate slides.

Since I cannot teach this term or next with my ideal sound motion pictures series, for the present I believe the best investment in projected visual aids a classroom teacher can make is in the 2x2 or miniature slide. The slides are relatively inexpensive. The most creative work in production seems to be going on in this medium. The slides are easily handled and rearranged at will so you can work with them just as lecturers in art history, classical civilization, archaeology, astronomy and the natural sciences have been doing with the older standard glass slide for a generation and more. You prepare and narrate your own script. You can purchase your slides in ready-made sets, have your own made from sketches, maps,

illustrations in books or journals or from your own negatives.

Suppose you are presenting a unit on canon and text. You have available John C. Trever's "The Story of The Bible in Pictures." This is an ambiguous and misleading title. The set consists of two parts. Part I entitled "What Lies Back of our English Bible?" consists of 48 color slides which, with the well prepared manual, tell the story of the text from the earliest languages to Westcott and Hort. Part II, "The Story of the English Bible" (again an ambiguous title), with 45 color slides and manual, traces the development of our English version from Venerable Bede to the Revised Standard Version of 1946.

Suppose you are giving lectures on the Lands of the Bible. You have several slide sets available from Matson Photo Service, formerly of Jerusalem now located in Glendale, California. These pictures were made some years ago in Palestine in black and white by an expert photographer. In recent years they have been hand colored and prepared in miniature slides. "The Unique Geographical Setting of Palestine" has 50 slides and a manual. I like to use the aerial pictures from this set. "The Life of Our Lord" with 52 slides and manual has many background pictures, for example, one of a Palestinian money-changer. "Blue Galilee" with 13 slides and manual is a helpful supplement to the others especially for views around the lake.

Churchcraft Pictures, St. Louis, has just released a new Holy Land Series of natural color slides made in Palestine during the spring of 1947. The Rev. Erich H. Kiehl made the pictures with the guidance of Dr. William Arndt, Professor of New Testament, Concordia Seminary, St. Louis, as consultant.⁷ The slides I have seen are of good quality and should prove as useful as any now available. The Holy Land Series is made up of 19 sets with chapters on the Life of Jesus, Geography, Old Testament, Paul, Life and Customs Jesus Knew, etc. Some of the manuals I have seen are well arranged and carefully prepared. The price is about seventy cents per slide in glass-mounting.

Fortunately I have available in Atlanta ser-

vices for making 35mm. film copies of book illustrations, drawings, glossy photographs, maps, etc.⁸ This has given me some of my best visual aid material. One illustration is a slide made from Wellhausen's commentary on the Psalms which I had made for a lecture on Music in the Bible.

Then, too, each of you has research projects that you may want to report from time to time. One of mine is an attempt to produce a model of Solomon's Temple which will show some of the latest archaeological discoveries concerning its architecture and arrangements. I am doing the book work and Mr. E. G. Howland of Troy, Ohio, is laboring in the capacity of Hiram.

There are two lines along which I wish to do further experimentation. One is illustrated by the first slide in a series of color slides developed from the illustrations in "Christ and The Fine Arts."⁹ The problem is to what extent can a Bible teacher utilize class time profitably in the analysis of artists' biblical interpretations. The other angle relates to the perennial question, how far should the Bible teacher in the classroom employ the emotional appeal. This is posed by the use to which such films as Churchcraft's series of sound motion pictures "March of Truth" and the Cathedral Film productions can be used. Obviously such films are directed toward the valid goal of emotional appeal rather than the equally valid goal of objective instruction. To what extent is such a procedure legitimate for the Bible teacher in the classroom—with or without visual aids? This is the problem.

We are brought in conclusion, therefore, to the point of our departure, namely, that all types of visual aids, the newer forms included, are aids only to the extent that they strengthen the teacher's main purpose in his classroom work. Each of us has his own purposes. However they may be alike, there are shades of difference as varied as the personalities represented among us. What each needs to do, therefore, is to know what possibilities projected visual aids have as contributions to his own work and so to use them. And this brings the matter back to the individual instructor.

All a committee like ours can do for members of the Association is to inform concerning currently available materials, encourage the use of the best of these and then in the name of the Association work toward the production of those visual aids for classroom teaching which can more adequately than those now at hand be put to use in the high calling in God which we share as teachers of the Bible.

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² Noel, Elizabeth G. and Leonard, J. Paul, *Foundations for Teacher Education in Audio-Visual Instruction*, Washington, D. C., American Council on Education Studies, vol. xi, Series II, No. 9 (July, 1947). p. iv.

³ The *New York Herald-Tribune* for Sunday, Decem-

ber 26, 1948, reported that at the start of 1948 there were in the United States 17 television stations on the air and some 200,000 sets in use. A year later there were 50 stations and 1,000,000 sets being used. The prospect was seen that by the end of 1949 there would be at least 100 stations and possibly 3,000,000 sets in operation.

⁴ Noel and Leonard, *op. cit.*, p. 8.

⁵ Mimeographed findings of the Fifth Annual Workshop in Audio-Visual Education, 1948, distributed by the Visual Education Fellowship, International Council of Religious Education, 206 South Michigan Avenue, Chicago 4, Ill.

⁶ 100 East Ohio St., Chicago 11, Illinois.

⁷ Information which reached me after this paper was read. Church-craft Pictures, Inc., 3312 Lindell Blvd., St. Louis 3, Mo.

⁸ Southeastern Microfilming Co., Mortgage Guarantee Bldg., Atlanta 3, Georgia.

⁹ Available from the Visual Education Service, Yale Divinity School, 409 Prospect St., New Haven 11, Conn.

Research Abstracts

Archeology

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Abbreviations: AJA, *American Journal of Archaeology*; BA, *The Biblical Archaeologist*; BASOR, *Bulletin of the American Schools of Oriental Research*; HTR, *Harvard Theological Review*; JAOS, *Journal of the American Oriental Society*; JNES, *Journal of Near Eastern Studies*; PEQ, *Palestine Exploration Quarterly*.

1. Jerusalem Scrolls

"The Newly Discovered Jerusalem Scrolls," I. "The Discovery of the Scrolls," by John C. Trever; II. "The Contents and Significance of the Manuscripts," by Millar Burrows. In BA XI, 3 (Sept. 1948), pp. 45-61.

Scrolls found by wandering bedouin in a cave above the Dead Sea in the summer of 1947 were later purchased by St. Mark's Syrian Orthodox Convent and by Hebrew University in Jerusalem. Five scrolls and a small fragment which the Syrian Orthodox Convent obtained were brought to the American School of Oriental Research for study. Three scrolls were of yellow parchment, two of brown leather, and although various hands were evident in the writing, the script all appeared to be from about the same period. The largest scroll was a complete copy of the book of Isaiah. The only evidence of any division at the end of chapter 39 is a space of about eight letters and a small symbol in the margin. A date older than the Nash Papyrus is held probable, say in the second century B.C. (cf. W. F. Albright in BASOR 110, p. 3). The text appears to agree to a very large extent with the traditional Hebrew text. Since the oldest Old Testament manuscripts hitherto known are of the ninth century A.D., the new find is "the most important discovery ever made in Old Testament manuscripts" (G. E. W. in BA XI, 2, p. 21). The other scrolls include a "Sectarian Document," which seems to contain the discipline of some group within Judaism, and a portion of a commentary on Habakkuk. The manuscripts in the possession of Hebrew University are said to include documents resembling some books of the Apocrypha.

W. F. Albright, "Editorial Note on the Jerusalem Scrolls," in BASOR 111 (Oct. 1948), pp. 2-3.

The script of the Jerusalem Isaiah Scroll probably belongs to the second half of the second century B.C., materially earlier than the Nash Papyrus; The Habakkuk Roll is later than the Nash Papyrus, and perhaps belongs in the second half of the first century B.C.

Solomon A. Birnbaum, "The Date of the Isaiah Scroll," BASOR 113 (Feb. 1949), pp. 33-35.

Paleographic considerations lead to a date in the first half of the second century B.C. for the Isaiah Scroll.

W. H. Brownlee, "The Jerusalem Habakkuk Scroll," in BASOR 112 (Dec. 1948), pp. 8-18.

A translation of the recently discovered scroll which contains the fragmentary text of the first two chapters of Habakkuk together with commentary. In 1:6 the text reads Chasdim or Chaldaeans, but the commentary explains that the Chittiim are meant.

Millar Burrows, "Variant Readings in the Isaiah Manuscript," in BASOR 111 (Oct. 1948, pp. 16-24; 113 (Feb. 1949), pp. 24-32.

The text of Isaiah in the Jerusalem Scroll is substantially in agreement with the Masoretic. Such omissions and additions as are found, are usually explicable as scribal errors.

H. L. Ginsberg, "The Hebrew University Scrolls from the Sectarian Cache," in BASOR 112 (Dec. 1948), pp. 19-23.

Six of the eleven scrolls from the Dead Sea cache were acquired by the Hebrew University in Jerusalem. One is now called "The Scroll of the War of the Children of Light with the Children of Darkness," three are sheets of a single work, "The Scroll of Thanksgiving Songs," and two were not yet unrolled. These writings were produced by the Sect of the Covenant of Damascus, from which also came the Sectarian Document and the Commentary (or better, Midrash) on Habakkuk. The Scroll of the War of the Children of Light with the Children of Darkness must have been composed prior to the extinction of the Seleucid and Ptolemaic kingdoms in 63 and 31 B.C. respectively, and may have been written in the time of the Maccabees. This scroll contains the sect's legislation for the conduct of battle.

John C. Trever, "Preliminary Observations on the Jerusalem Scrolls," in BASOR 111 (Oct. 1948), pp. 3-16.

The Jerusalem Isaiah Scroll, almost 24 feet in length and amazingly well preserved, due in part to a Dead Sea climate approximating that of the Faiyum, is written in a regular and elegant hand. The words are carefully divided and a system of paragraphing is employed.

The Sectarian Document is on a coarser parchment than the Isaiah scroll, and was evidently handled far less in ancient times than the latter.

The Habakkuk Commentary is in the most beautifully preserved writing of all the scrolls.

The paleography of the unidentified fourth scroll appears to approximate that of the Isaiah scroll.

John C. Trever, "A Paleographic Study of the Jerusalem Scrolls," *BASOR* 113 (Feb. 1949), pp. 6-23.

Detailed study of the forms of letters in the Jerusalem Scrolls and comparison with evidence extending from the Edfu papyri (third century B.C.) to the Dura Fragment (c.200 A.D.) leads to these approximate dates: Isaiah Scroll, 125-100 B.C.; Sectarian Document, 75 B.C.; Habakkuk Commentary and Aramaic Fourth Scroll, 25 B.C.-25 A.D.

Solomon Zeitlin, "'A Commentary on the Book of Habakkuk' Important Discovery or Hoax?" in *The Jewish Quarterly Review* 39 (1949), pp. 235-247.

The writer argues that the Habakkuk Commentary, far from being an ancient book, belongs to the Middle Ages.

O. R. Sellers, "Excavation of the 'Manuscript' Cave at 'Ain Fashkha," in *BASOR* 114 (Apr. 1949), pp. 5-9.

The Department of Antiquities of Transjordan excavated the cave at 'Ain Fashkha, where the famous Jerusalem Scrolls were found. Unearthed were pieces of cloth, pottery and additional manuscript fragments. The pottery is late Hellenistic and proves that the manuscripts must have been deposited in the cave not later than the first century B.C.

2. Palestine

Frank M. Cross, Jr. and David N. Freedman, "The Blessing of Moses," in *Journal of Biblical Literature*, 67 (1948), pp. 191-210.

The archaic features and strong affinities with Canaanite literature found in the Blessing of Moses (Deuteronomy 33), point to a composition date in the eleventh century B.C.

James L. Kelso, "The Ceramic Vocabulary of the Old Testament," in *BASOR Supplementary Studies* Nos. 5-6, 1948.

A technical study of a limited subject-area proves to be filled with fascinating lights on the Old Testament. Thirty-four Hebrew and Aramaic words are used in the Old Testament to designate various pottery vessels, and the vocabulary employed in describing the different kinds of clay, the processes of manufacture, and the uses of kinds of clay in the building trades, in metallurgy, in writing materials, in cult objects, in grain constructions, and in the cloth industries, is almost equally varied. The identification of these words in terms of actually discovered archeological objects, reveals how detailed and fine are the turns of expression with which the Old Testament abounds. In Genesis 2:7 the Lord God, like a master potter, fashions man out of dry clay-dust. In Daniel 2 the great image may have had iron feet into which were built terra cotta inlays giving

a pattern something like a cloisonné. In Jeremiah 19, the prophet's sermon is illustrated with a ceramic water-decanter which is the most costly and artistic member of the pitcher family, and thus best fitted to typify Jerusalem.

J. L. Myres, "King Solomon's Temple and Other Buildings and Works of Art," in *PEQ* Jan.-Apr. 1948, pp. 14-29.

A study of the structural features of the Temple and related buildings and objects, in the light of the Old Testament text and archeological materials. Issue is taken with Albright's view that the Two Pillars were gigantic incense-burners standing free in front of the Portico.

E. L. Sukenik, "The Earliest Records of Christianity," in *AJA* 51 (1947), pp. 351-365.

Fourteen limestone ossuaries were found in 1945 in a first century Jewish chamber tomb near the road running from Jerusalem toward Bethlehem. On the back of ossuary no. 7 is written in charcoal, 'Ιησοῦς ἰού; on the lid of ossuary no. 8 is incised, 'Ιησοῦς ἀλώθ, while marked with charcoal on each of the four sides is a large cross. Sukenik interprets the first inscription not as "Jesus son of Jehu," although 'Ιού is the usual transcription of the name of Jehu in the Septuagint, but as "Jesus, woe!" as in classical Greek. The work following the name Jesus in the second inscription he interprets not as a nickname taken from the name of the aloe plant nor as a place-name, but also as an expression of lamentation derived from a Hebrew and Aramaic root. The charcoal cross-marks he compares with the sign of the Christian cross found at Herculaneum, which was destroyed by the eruption of Vesuvius in A.D. 79. The conclusion is that "the crosses and the graffiti on ossuaries nos. 7 and 8 represent a lamentation for the crucifixion of Jesus by some of His disciples."

3. Syria

Theodor H. Gaster, "Ugaritic Mythology" in *JNES* 7 (1948), pp. 184-193.

A criticism of Obermann's *Ugaritic Mythology* as failing to recognize that the Ugaritic myth belongs to a class well represented in many other parts of the ancient Near East.

Clark Hopkins, "Antioch Mosaic Pavements," in *JNES* 7 (1948), pp. 91-97.

Reviewing Doro Levi's *Antioch Mosaic Pavements*, Hopkins regrets that the study did not sufficiently recognize Oriental influence from such centers as Dura, Palmyra and Baalbek. He notes with approval Levi's dating of the mosaics of the Nativity Church at Bethlehem in the time of Justinian.

Bruce M. Metzger, "Antioch-on-the-Orontes," in *BA* XI, 4 (Dec. 1948), pp. 69-88.

Antioch in Syria was the birthplace of foreign missions and the mother of the Christian churches in Asia Minor and Europe. Founded about 300 B.C. by Seleucus I Nicator, it may have had a population together with its suburbs of 800,000 by the end of the

fourth century A.D. The excavation of the ancient city was authorized by the Syrian government in 1931, and conducted by Princeton University and the Musees Nationaux de France. Reflecting the pagan life of the city are the statue of the Tyche of Antioch known from a small marble copy in the Vatican; the Charonion, a colossal bust of Charon, the ferryman over the Styx, carved on a cliff above the city; the large mosaic picturing a phoenix, the marvelous bird which would rise from its own ashes; and two mosaics probably representing ceremonies of the mystery cult of Isis. Although there were three Jewish settlements at Antioch and a Jewish population estimated at one-seventh of the total population of the city, almost nothing has been found as yet which can be certainly identified as Jewish. Christian churches at Antioch include the cross shaped church at Kaoussie and the martyrion at Seleucia.

4. Sinai

W. F. Albright, "The Early Alphabetic Inscriptions from Sinai and Their Decipherment," in *BASOR* 110 (Apr. 1948), pp. 6-22.

In 1948, over 43 years after Flinders Petrie first excavated at Serabit el-Khadem, Albright spent three days at the site in study of the famous inscriptions. Petrie originally dated them in the fifteenth century B.C., Gardiner and others later put them back to around 1800 B.C., but Albright returns to an early fifteenth century date as correct. In other words, the inscriptions come from the time of Hatshepsut and Tuthmosis III. The miners who carved the inscriptions must have been Semitic captives, resident in Egypt in the district around Tanis, and more closely related to the Hyksos who had been expelled only shortly before than to the Israelites who made their Exodus two centuries later. The script is "normal alphabetic Canaanite from the early fifteenth century B.C. The language is also vulgar Canaanite." The inscriptions contain appeals to deities and overseers to provide offerings on behalf of the deceased. A number of decipherments are given.

Henry Field, "Sinai Sheds New Light on the Bible," in *The National Geographic Magazine*. 94 (1948), pp. 795-815.

This is a popular account of the Sinai phase of the University of California African Expedition including: the discovery of the 15th century Egyptian turquoise port at Merkhah, with the concomitant proof that the level of the Red Sea has not changed appreciably since that time; the study of the proto-Sinaitic inscriptions likewise now dated in the 15th century; and the visit to the Monastery of St. Catherine at Mt. Sinai.

5. Egypt

Harold Bell, "Popular Religion in Graeco-Roman Egypt," in *The Journal of Egyptian Archaeology* 34 (Dec. 1948), pp. 82-97.

Greek private letters cast light on the popular religion of Graeco-Roman Egypt prior to the Christian

period. The Greek settlers in Egypt did not at once forget the Olympian deities but showed no reluctance to adopt the Egyptian gods too. In private letters which name a particular deity, the most common reference is to Sarapis. Not only stereotyped phrases but also earnest prayers and expressions of gratitude are found in the letters. Oracles were consulted in any perplexity, and answers received especially through dreams.

H. W. Fairman, "Preliminary Report on the Excavations at Amarah West, Anglo-Egyptian Sudan, 1947-8," in *The Journal of Egyptian Archaeology*. 34 (Dec. 1948), pp. 3-11.

This preliminary report reveals that Amarah West was an important center of the Egyptian Empire in Africa, and dates Level II in about the eleventh year of Ramesses III, Level III contemporary with Ramesses II, and Level IV in the time of Sethos I.

L. W. B. Rees, "The Route of the Exodus, The First Stage, Ramses to Etham," in *PEQ* Jan.-Apr. 1948, pp. 48-58.

Leaving Egypt, the Israelites went between Lake Timsah and the Great Bitter Lake. With the wall of Egypt at Etham behind them, they confronted the flooded marshes and the full canal of Seti I. A tropical hurricane blew the water off the marshes and emptied the canal, making a crossing possible for the Israelites. As the hurricane center passed, the wind reversed and brought the waters back to trap the Egyptians.

M. B. Rowton, "Manetho's Date for Ramesses II," in *The Journal of Egyptian Archaeology*. 34 (Dec. 1948), pp. 57-74.

The evidence of the Khorsabad King List and of Manetho agree in placing the accession of Ramesses II in 1290 B.C.

Leslie A. White, "Ikhnaton: The Great Man vs. the Culture Process," in *JAOS* 68 (1948), pp. 91-114.

Attacking the widely cherished supposition that Ikhnaton was an outstanding religious genius who transformed Egyptian life, if only briefly, by the power of his intellect and the energy of his will, the author maintains that the Egyptian king originated virtually nothing. Monotheism had been developing for centuries, while the rivalry between king and priests likewise had a long history behind it already. "In short, the stirring events of Ikhnaton's reign can be accounted for as a part of a great process of cultural change and development."

Herbert C. Youtie, "The Kline of Sarapis," in *HTR* 41 (1948), pp. 9-29.

A third-century papyrus text in the Michigan Collection throws light on the position of one Ptolemaeus in an Egyptian society devoted to the worship of Sarapis, a society the meetings of which took the form of banquets. For a place at the banquet he would have to pay 22 drachmae, and for his fee as a novice (*σιωπητικός*, literally, "a person who is silent"), 24 drachmae. Instead of paying these amounts, Ptolemaeus accepted the position of agoranomus (Market supervisor) and undertook to provide five loads of wood for the banquet. The

existence of grades of initiation in the religion of Sarapis, thus attested, was not hitherto known.

6. Mesopotamia

Raymond A. Bowman, "Arameans, Aramaic, and the Bible," in *JNES* 7 (1948), pp. 65-90.

The Arameans were Semitic nomads. In the time of Tiglath-pileser I they comprised a numerous people residing in the Middle Euphrates region and as far west as Syria, and are mentioned by this monarch under the name Ahlame Arameans. Probably the S(e)tiu of First Dynasty Egyptian inscriptions and the Suti of Akkadian inscriptions as early as Lugal-anne-mundu (c.2700 B.C.) were also Arameans. The Hebrew patriarchs may have been part of the Suti migration at the beginning of the second millennium; the establishment of the historic Hebrew tribes in Palestine may be connected with the coming of the Ahlame from the Syrian Desert. The Ahlame probably represent the Semitic element among the Habiru of the Amarna letters.

In the ninth and eighth centuries B.C. the Aramaic language was increasingly introduced into North Syria along with Assyrian political domination; from the time of Tiglath-pileser III on, it was officially recognized by Assyria. Under the Persians Aramaic was used as an official means of communication throughout the empire, and the language reached its zenith as an implement of culture. During the Hellenistic period in Palestine there was a gradual transition from Hebrew to Aramaic, and the latter was the prevailing language in early Christian centuries.

Albrecht Goetze, "The Laws of Eshnunna Discovered at Tell Harmal," in *Sumer* IV, 2 (Sept. 1948), pp. 63-102.

Two tablets found at Tell Abu Harmal, a small mound on the outskirts of Baghdad, contain laws of the city of Eshnunna. Archaeological and palaeographical evidences point to a date prior to Hammurabi, while one tablet preserves the names of Bilalama, who was king of Eshnunna only shortly after the downfall of the Third Dynasty of Ur. As here published and translated, the laws comprised 61 paragraphs, introduced by a short preamble. The preamble, little of which is preserved and legible, contains the name of Bilalama. The laws touch a variety of subjects including the price of commodities, the hire of wagons and boats, the wages of laborers, marriage, divorce and adultery, assault and battery, and responsibility for an ox which gores a man and a mad dog which bites a man. Most of the laws are cast in the form of this short example (5): "If the boat-man is negligent and causes the sinking of the boat, he shall pay in full for everything the sinking of which he caused."

Samuel N. Kramer, "Gilgamesh and Agga," in *AJA* 53 (1949), pp. 1-18.

The Sumerian King List locates the first dynasty after the flood at Kish and names Agga as one of its kings; the second dynasty was that of Erech (Eanna)

and Gilgamesh was one of its kings. A newly discovered Sumerian epic poem written on tablets of the first half of the second millennium B.C., however, treats the two kings as contemporaries. As published, translated and commented on here, the poem has to do with a siege of Erech by Agga and contains the statement of thanks to Agga by Gilgamesh when more friendly relations were finally established.

Samuel N. Kramer, "New Light on the Early History of the Ancient Near East," in *AJA* 52 (1948), pp. 156-164.

Were the Sumerians the first people to settle in Lower Mesopotamia? Kramer discovers in the Sumerian literature evidence of a Sumerian Heroic Age, and argues by comparison with Teutonic, Greek and Indian Heroic Ages that in their Heroic Age the Sumerians must have been a barbaric people who had recently broken in upon an earlier civilization. This pre-Sumerian civilization had been established, it is concluded, by Iranians from the east and Semites from the west, who met and mingled in Southern Mesopotamia, creating the first civilized urban state which existed in that region. The first Irano-Semitic settlements may have been made in the first quarter of the fourth millennium B.C.; the conquering but primitive Sumerians may have come in the last quarter of the fourth millennium.

Seton Lloyd and Fuad Safar, "Eridu, A Preliminary Communication on the Second Season's Excavations 1947-48," with a "Note on the Cemetery of Eridu" by Charlotte M. Otten, in *Sumer* IV, 2 (Sept. 1948), pp. 115-127.

An extensive cemetery of the late Al'Ubaid period was unearthed. In one grave the skeleton of a young boy was accompanied by that of a dog lying directly upon it. A sounding of the temple area found that at Level XV the Al'Ubaid ware ceased and a new pottery, unknown at other sites in South Iraq, became preponderant in the levels on down to XVIII. Provisionally called "Eridu Ware," the new pottery suggests the existence of a hitherto unsuspected pre-Al'Ubaid culture.

Theophile J. Meek, "A New Interpretation of the Code of Hammurabi §117-19," in *JNES* 7 (1948), pp. 180-183.

A translation and discussion are given of three sections of the code of Hammurabi having to do with cases where an obligation comes due against a seignior (*awelum*).

E. A. Speiser, "Hurrians and Subarians," in *JAOS* 68 (1948), pp. 1-13.

In a critical discussion of the views of Gelb, Speiser maintains that originally, in the third millennium B.C., the name Subartu referred to a specific geographic area north of Babylonia and northwest of Elam, but that by the beginning of the second millennium Subarian was used in a broader sense for the north and northerners in general, while in the north itself it was a local equivalent of Hurrian.

Frances R. Steele, "The Code of Lipit-Ishtar," in *AJA* 52 (1948), pp. 425-450.

An introduction to the law code of Lipit-Ishtar, together with text, translation and commentary. The fragments of the tablet containing the code were unearthed at Nippur in 1889-1900, but only recently studied and deciphered. Lipit-Ishtar was fifth king of Isin, reigning from 1868 to 1857 B.C. Not only is his codification of laws nearly two centuries older than that of Hammurabi, it is in the Sumerian language and represents the legal precedents upon which the later Babylonian code was to a considerable degree based. Like the Hammurabi code, this code begins with a prologue telling how the deities had called the author to his position of authority, and closes with an epilogue invoking a blessing upon those who respect the inscription and a curse upon those who desecrate it. While almost all of the obverse side of the tablet is destroyed, about two thirds of the reverse can be restored. Here the laws have to do with boats, real estate, servitude, royal fief, inheritance, marriage, and rented oxen.

7. Near East

Cyrus H. Gordon, "Phoenician Inscriptions from Karatepe," in *The Jewish Quarterly Review*. 39 (1948), pp. 41-50.

Inscriptions of King 'ZTWD found at Karatepe in Cilicia date from the ninth or eighth century B.C. The king mentions the gods and Rešef, acknowledges his own "length of days and multitude of years" as due to divine favor, tells of how he put down lawlessness "from the rising of the sun and unto its setting," and refers to his transplanting to remote areas of conquered people.

Charles Edson, "Cults of Thessalonica (Macedonia III)," in *HTR* 41 (1948), pp. 153-204.

Inscriptions found at Salonica and here published in detail, cast light on religious societies in ancient Thessalonica, devoted to the worship of Dionysus, Anubis and Cabirus.

I. Mendelsohn, "The Family in the Ancient Near East," in *BA* XI, 2 (May, 1948), pp. 24-40.

Although the Babylonian family was basically monogamous, the Assyrian, Canaanite and Israelite families were normally polygamous. In marriage the woman ordinarily left her own family to enter the house of her husband. The making of a marriage was a civil affair, and called for a written contract in Babylonia and Assyria, possibly in Palestine. The payment (*mohar* in the Old Testament) which the bridegroom made to the bride's father may have been originally a "compensation" for the father's loss of his daughter. Levirate marriage was most strongly in force in Canaan during the second millennium B.C. Only mild obstacles stood in the way of divorce, at least as far as the freedom of the man to take this action is concerned. Adultery was a crime against the property rights of the husband in the eyes of the Babylonians and Assyrians, but was also a

moral offense in the view of the Israelites. The widow in Israel was economically helpless. Children were welcome sources of labor in an agricultural society, and meant security for the parents in old age. Adoption was frequent and constituted a business deal. While the father had the power and authority in the family, the mother personified love and affection.

8. Early Christian

Campbell Bonner, "The Story of Jonah on a Magical Amulet," in *HTR* 41 (1948), pp. 31-37.

A fifth century amulet, shown to be of magical nature by the figure, on the reverse, of a cock-headed god with snake coils for legs, has on the obverse a portrayal of the story of Jonah, as is guaranteed by the name of the prophet inscribed there. In the center is the ship, with Jonah, tunic-clothed, standing, praying. At the right, Jonah, swathed like a mummy, is being swallowed by a sea monster. Allegorically, the monster represents the grave, hence Jonah wears grave clothes as he descend into it. The owner of the amulet evidently professed the Christian faith but did not find it incongruous to make use of pagan magic too.

Margaret Golding, "The Cathedral at Bosra," in *Archaeology*. Autumn 1948, pp. 151-157.

The cathedral at Bosra was dedicated in A.D. 512 to the martyrs Sergius, Bacchus and Leontius. According to the reconstruction presented here, a tall square tower surmounted a circular martyrion-like structure which itself rose above a rectangular first-level exterior. The inner circle opened at the east into a deep chancel. The interior was flooded with light through very numerous windows; the exterior was impressive by its very mass. The Bosra cathedral was one of the largest centralized churches in Syria, and among the first of such buildings erected for congregational purposes. The influence of its plan is traced in Justinian's Church of SS. Sergius and Bacchus in Byzantium (A.D. 527), and in the Palace Church at Zvart'nots in Armenia, begun in A.D. 648.

Roger T. O'Callaghan, "Recent Excavations Underneath the Vatican Crypts," in *BA* XII, 1 (February 1949), pp. 1-23.

Excavations were begun in 1941 beneath the Old and New Crypts, themselves lying under the present floor of St. Peter's Basilica in Rome. A double row of mausoleums was found, part of the cemetery of a fairly well-to-do class of people, used from about 100 A.D. on into the fourth century. The cemetery was clearly pagan, with a few Christian burials toward the latter part of the time. In the vicinity of the supposed tomb of Peter, graffiti from the times of the persecutions show the veneration in which the place was held. The basilica of Constantine was erected in an unlikely spot, topographically speaking. The three southern walls of the Constantinian basilica did not rest on the three northern walks of Nero's Circus; but a columbarium inscription found *in situ* states that the Circus was near. The location of the Via Cornelia is uncertain.

Book Reviews

Critique of Existentialism

Encounter with Nothingness. An Essay on Existentialism. The Humanist Library, No. XI. By HELMUT KUHN. Hinsdale (Illinois): Henry Regnery Company, 1949. xxii + 168 pages. \$3.00.

One more work on existentialism is added to the bookshelf, this one written by a man of faith who encountered the nothingness of Hitler and escaped to France and then to America. At present he is on leave of absence from Emory University, lecturing in universities of the new Germany.

Helmut Kuhn has not written an easy book. No direct definition of existentialism will be found in it; no clear account of the "systems" of Kierkegaard, Heidegger, Jaspers, Sartre, Camus, Beauvoir, Marcel, Barth, or Brunner is set forth. The book is not for beginners. It is for readers who have been struggling with the times in which we live, have been reading widely, and want to look beneath the surface of the strange movement called existentialism.

The title of the book—"Encounter with Nothingness"—seems eerie and even nonsensical. Perhaps one may lead up to an understanding of what it is all about by referring to a squib in the June 1949 issue of *The Reader's Digest* on p. 28, where it is said that "a popular bachelor started to reform. The first day he cut out cigarettes. The second day he cut out liquor. The third day he cut out women. The fourth day he cut out paper dolls." He had discovered that his life was nothingness; but his encounter with it will make less stir than existentialism. The nothingness of which Kuhn speaks is the emptiness, boredom, ennui, *Langeweile*, of the modern man who has lost his God and has no supreme object of devotion. As Kuhn says, he goes to Calvary and finds the place empty save for two sacrificed thieves. The love of God is the only fully satisfying passion.

Existentialism, especially as Heidegger and Sartre have shaped it, is a profound concern about existence—that is, about man's personal fate. But it denies God, and for the love of God it substitutes a love of love, a passion about passion, a concern about concern. He calls it a "demolition squad," a set of "gravediggers," because it overlooks or rejects "three metaphysical concepts which alone could make it fruitful: the idea of contemplation, the idea of love, and the idea of rational faith." He is suspicious even of the love and faith in Kierkegaard. Who knows, he hints, but what they are just another of his anonymous poses? "The Existentialist's inwardness," Kuhn writes, "is a room without exit, and passion, far from forcing the locked door open, only serves to bring home to the prisoner his desperate plight."

Existentialism is marked by an almost terrifying doctrine of freedom. Man is absolutely free, "condemned to be free," as Kuhn puts it. It is a freedom "determined to nothingness," since there is no God. Kuhn contrasts the barren nothingness of existentialism with the "nothing" which some mystics use to describe God. The "God-Nothing" is simply our own incapacity, the inadequacy of human language when man confronts the supremely satisfying. But the existentialist, like Bertrand Russell in "A Free Man's Worship," confronts nothing good or worthy at all.

The experience of nothingness—of utter futility and emptiness—is one through which every sincere soul must pass. But the existentialist determination to tarry in this nothingness or, like Barth, to accept faith only on the assumption of the nothingness of ordinary experience, falls under Kuhn's severe condemnation. "Modern Existentialism," he says, "is the quintessence of the nihilistic poison exuded by the ailing mind of Europe."

The careful reader will find both learning and wisdom in this rugged work. It is an ex-

pression of rational faith in God, yet is fully appreciative of the conditions and forces which have given rise to the various forms of irrational and passionate protest which are grouped under the banner of existentialism. The lesson of the book is that man's ultimate choice is God—or nothing.

The book is a compact and attractive volume. Regnery has done good work. But on p. 103 "Protestant" has an extra "s" and on p. 111 "Freedom" loses a needed "e." It seems odd for a reader of this journal to find on p. 73 the words "truth will make you free" quoted as an "adage," without reference to its Johanneine source. But these are minor slips in an excellent work that merits close reading and reflection.

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Meaning in History

Faith and History. By REINHOLD NIEBUHR.
New York: Charles Scribner's Sons, 1949.
viii + 257 pages. \$3.50.

Eventually, every philosopher comes to grips with the problem of history. Reinhold Niebuhr is no exception to this rule. The volume before us contains his formulation of the meaning of human history in terms of a comparison of "Christian" and "modern" views. It is the antithesis between history as redemptive and history as demonic which concerns him here. Chapters I to VI contain his refutation of history as redemptive; chapters VII to XIV his development of the Biblical-Christian view as the only hope for mankind. Niebuhr is certain that the choice he has made is not one which can be made rationally compelling to the "modern" mind; it is one which "is apprehended in any age by repentance and faith" (p. viii).

"History" is used with at least three meanings in this volume. The primary meaning is ontological: history consists in the characters and events as they occur on the stage of time. In this sense, history means human lives intertwined with other human lives and conditioned

by natural forces on the one hand and God on the other. History as ontology is thus purposive and relational: it is men and their basic decisions and consequent actions. History, in its second meaning, is "a drama and not . . . a pattern of necessary relationships which could be charted scientifically" (p. 27). As such, it will be interpreted in terms of some dramatic action which gives meaning to the whole. Finally, history "is a record or memory of past events" (p. 18). It is necessary to keep these several meanings in mind as one reads the book.

The method adopted consists in an analysis and criticism of three contemporary views, or at least three views which are of interest to men today. The first is the classical view developed in the thought of the great Greek philosophers. In this view, history is identified with nature and its purposive and relational character is minimized. The second is the "modern" approach which regards the increase in freedom and power as the source of good and the road to emancipation from evil. The third is the Biblical-Christian which views human existence as both rational and non-rational, and which recognizes the fact that human freedom is the source of both evil and good.

The classical view is disposed of rather quickly. In it historic events are reduced to spatio-temporal events. This fails to do justice to the complexity of human existence as such. It had one virtue in that it recognized the irrational factors in life. It sought to explain them by bringing human existence into conformity with cosmic reality. This value, however, was not sufficient to overcome its oversimplification of a rich, complex historic reality.

The modern or progressive view carries faith to the other extreme. Whereas the classical view held out little hope for man in history, the modern view maintains that man can, in the foreseeable future, become "the unequivocal master of historical destiny" (p. 70). Niebuhr claims this is a sentimental view which fails to recognize the obvious limitations under which man exists. Man is, by virtue of his limitations, a creature as well as creator, and

the denial of these limitations is the great evil of the progressive view.

This leaves the Biblical-Christian approach as the only one worthy of serious consideration. According to this approach, both nature and history are contingent. If they were not, they would have to be absolute or ultimate. This conclusion is denied by their irrationality and transitoriness. This apparently commits Niebuhr to the classical conception of the real as the rational and the permanent, a concept he criticised in the classical view. Rationality apparently means absolute intelligibility, an assumption which is subject to serious question (p. 49).

In the second part of the book, he attempts to establish the acceptability of the Biblical-Christian view. He does this on pragmatic grounds: it provides the only real possibility of clarifying the perennial human predicament, and also redeems man from his natural tendency to aggravate this predicament by commitment to false efforts to escape from it. His argument takes the following form. History (ontologically conceived) is too complex and contains too many irrational factors (surds) to be formulated in rational terms. At the same time, man is possessed of some inner compulsion which forces him to find intelligible meaning if life is to be lived significantly. His only hope lies in faith: the acceptance of a given view as final, even though it cannot be proved to be such. The adoption of the Biblical-Christian rather than the classical or modern views is thus not a conclusion reached by rational processes; it is a decision based upon exertion of will.

Niebuhr, here as always, is at his best in his sensitivity to the evils of our culture. One cannot follow his writings without becoming aware of a sensitive soul highly perceptive of the present evils and the vast potentialities for evil in human life. In this sense, he must be recognized among the real prophets in history. He is not so happy, however, in his attempts to formulate a remedy for the evils which sear his soul. This becomes evident when one examines his basic logic.

Contemporary theological thought contains

two quite different logics. The first may be called The Logic of Absolute Demand. According to it, all human demands are legitimate, and must find satisfaction either here or hereafter. This assumption underlies Niebuhr's whole argument. Niebuhr, in common with many other contemporary theologians and philosophers, finds it impossible to answer all questions *as he believes they should be answered*, in human and cosmic terms. Consequently, he rejects them as final and seeks human and historical fulfillment in a consummation beyond history. This is Niebuhr's proposal in *Faith and History*.

The second logic is The Logic of Predictable Possibility. It is based on the assumption that human wishes and demands are subject to critical examination. Some of them may be legitimate, i.e., they are such that they can be fulfilled either in part or in whole within the human and historical realms. Others are such that there is no foreseeable future within which they can be fulfilled as they are now formulated. The problem of determining how much we can win of desired values is one which must be resolved in terms of intelligent investigation. One must examine the present situation and discover what the predictable possibilities are. When this has been done, modes of response or patterns of action may be formulated whereby these predictable possibilities may be transformed into actualities. In his activities in the socio-political field, Niebuhr uses the Logic of Predictable Possibility; in his theological writings he used the Logic of Absolute Demand. One is inclined to believe that he is making a greater contribution in the former field.

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Meaning in History. By KARL LÖWITZ. Chicago: University of Chicago Press, 1949. ix + 259 pages. \$4.00.

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Since philosophy of history is regarded by the author as entirely dependent on theology of history, and since "neither a providential design nor a natural law of progressive development is discernible in the tragic human comedy of all times," it is not surprising that this treatise should finally dismiss modern philosophy of history and affirm "Biblical" eschatology.

Löwith's literary interest in starting with the familiar present of historical interpretation is reinforced by his real view that an adequate approach to history and its interpretations is regressive until we come to the biblical revelation. There is also the practical conviction that modern man is at the end of the rope. Thus he develops the thesis that modern philosophy of history is dependent on the Christian point of view for any power it possesses and that, moreover, only the Christian ("Biblical") kernel has any validity in it. "The moderns," he says, "elaborate a philosophy of history by secularizing theological principles and applying them to an ever-increasing number of empirical facts. It seems as if the two great conceptions of antiquity and Christianity, cyclic motion and eschatological direction, have exhausted the basic approaches to the understanding of history. Even the most recent attempts at an interpretation of history are nothing else but variations of these two principles or a mixture of both of them" (p. 19).

The author's method throws very little light on the present situation, objectively speaking, but concerns itself with a critique of the presuppositions of historical interpretation. His own view takes the reader back to first-century Christian theology. "A Christian philosophy of history is an artificial compound. In so far as it is really Christian, it is no philosophy but an understanding of historical action and suffering in the light of the cross (without any particular reference to peoples and world-historical indi-

viduals), and, in so far as it is a philosophy, it is not Christian" (p. 196). A genuinely Christian interpretation of history is eschatological, but the world since Christ has developed a historical consciousness "which is as Christian by derivation as it is non-Christian by consequence." Contemporary historical consciousness has "assimilated the Christian perspective toward a goal and fulfilment and, at the same time, has discarded the living faith in an imminent *eschaton*." It lacks the belief "that Christ is the beginning of an end and his life and death the final answer to an otherwise insoluble question" (p. 197).

What seems so strange in the type of historical interpretation which Löwith represents is that what passes for the "Biblical" view seems so unlike the religious consciousness of the earliest Christian community. Moreover, to the reviewer it does not appear demonstrated that philosophical confusion is all that must emerge when reason and faith, continuity and discontinuity, progress and tragedy, purpose and providence, Christian insights and Greek wisdom are synoptically viewed in relation to history and metaphysical ultimates. No serious student of the history of ideas would challenge the enormous influence which ancient ideals, faiths, and principles have exercised on modern thought. But so long as the critical and synoptic reflection of man continues to pay attention to history, the philosophy of history is inevitable. Christianity itself must yield its presuppositions to the bar of criticism as a methodological principle. Löwith gives the priority to theology, but it seems self-evident that any reasonable consideration of the priority of theology over against philosophy is already philosophical.

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Theology

Secular Illusion or Christian Realism? By D. R.

DAVIES. New York: The Macmillan Co., 1948. xv + 111 pages. \$2.00.

The theology known as Neo-Orthodoxy consists of three basic convictions. The first con-

cerns nature: the whole spatiotemporal realm is, if not positively evil, at least so organized that it thwarts rational thought and hinders human progress. The second views human impulses as sharing in these tendencies in nature. The third is epistemological: The only way to truth is voluntarism. Man must assert the truth of his belief that God is, despite his intellectual inability to determine either his nature or existence, and that God has revealed himself in the Christian tradition.

The book before us belongs within the theology so described. The first chapter presents "the Christian view of man," namely, that man dare not trust human nature. Confidence in man is said to sever "the very lifeline of the Christian tradition" (p. xi). As evidence for this affirmation, Davies discusses "modern illusions about man." By this he means the prevailing notions of the recent past that man is capable of raising himself to ever higher levels of living through his own intelligence and energy. Science is the great illusion-builder; capitalism and Marxism are close seconds. Despite all these, man is still mortal. Only Christianity, with its doctrine of immortality, has the real answer. Modern liberal Christianity, however, shares with these three traducers of man their confidence in the omnipotence of man. It, too, is damned as illusory. All together they give rise to the great evil, human pride. As a culminating and crushing bit of evidence, Sorokin's statistics on the number of wars is presented. And, of course, the irrational nature of man proposed by some depth-psychologies, but adds to the depressing picture. Man simply is no good.

He then turns to the proper analysis of the human predicament. The Christian doctrine of original sin is presented as the only "realistic" interpretation of the situation. It is this doctrine which constitutes the *raison d'être* of the Christian religion. Without it, Christianity disappears. Pity the poor benighted souls who present Christianity as a concern for the good in man and who see hope in attempting to nourish it! The final chapter contains the "only radical solution." The will of God and the will of man are set in radical antithesis. Salvation

is found only when man denies himself and trusts himself wholly to God. Man has one choice: either God or himself.

Common sense finds difficulty in this solution. The will of God, no matter how defined, is always conceived by a human intellect and is formulated in human terms. The choice any man actually faces is always a human choice. If he cannot formulate this due either to his pride or to a natural inability, he is doomed. When Davies says: "Lo, here is the will of God," what he actually means is that here is a human formulation of what some man or men believe the will of God to be. If a man accepts Davies' formulation, he is deciding to accept one man's conception of the good rather than his own or some other man's. Here is the significance of the voluntaristic epistemology of this school: some one formulation is declared to be absolute despite any fund of evidence to the contrary. But this logic works just as well for any religion, and anywhere.

There seems to be a fundamental confusion among the Neo-Orthodox. They are keenly aware of the evils which result from precisely such prideful formulations. At the same time, they insist that the only solution is the re-establishment of the orthodox Christian formulation of the human situation. The confusion results from the identification of the denial of pride with the affirmation of orthodoxy. Many intelligent persons will agree with their fear of human pride and their abhorrence of its effects, but they do not see the relevance of the proposed solution. If they will decide whether they are interested primarily in battling human pride and alleviating some of its effects, or in re-affirming traditional solutions of human problems, they will certainly clarify their thinking a great deal. At present, they appear torn between the two. If they will attack the first problem, they may render real service to humanity. If they continue to involve themselves in solutions of past difficulties, they are merely fighting a losing rear-guard action and will share the fate of all who have done this in the past. It would appear we have had enough of this re-threshing of the old. The time is at

hand for all to face the present and make even modest contributions to its problems.

WILLIAM H. BERNHARDT

*The Iliff School of Theology,
Denver, Colorado*

Mass Man and Religion. By E. G. LEE. New York: Harper and Brothers, Publishers, 1949. 160 pages. \$2.50.

The author of this well-written and interesting book has been editor of *The Enquirer*, an English nonconformist journal for about ten years. He has previously published a novel and a socio-theological work. The basic thesis of this volume is the conviction that men have lost faith in the Absolute God, and must recover some such faith if they are to find salvation. At present, the vacuum left by loss of faith in the traditional view of God is filled by faith in the Absolute State. This is a wholly inadequate object of such faith, and men are becoming conscious of this fact. The book was written then, to indicate to "mass men" the inadequacy of their present faith, and to suggest a better direction in which to look.

By "mass man" Lee means the man who cannot stand solitude, who must be with others, preferably in large masses. He contrasts the situation in an English village thirty years ago with a recent view of the same village. In 1915, people went to church, wandered back home again as families, or as small groups. Some even enjoyed walking alone. Now, on the other hand, they are massed at the ball game, the movie, or stretched bumper-to-bumper on the highways. Many years ago John Cowper Powys, in *The Meaning of Culture* (1929), stated the same hypothesis clearly, and provided his solution, namely, a form of elementalistic mysticism based upon implacable hatred of whatever power produced the world and man. Lee, on the other hand, believes man's only hope is found in a new Absolute, the Absolute Moral Law of recent philosophical Idealism.

Lee, in his own way, is giving voice to the same interest characteristic of recent Neo-Orthodoxy. Man as an individual is inadequate,

and his inadequacy is not removed by gathering individuals into masses. If anything, it makes the problem more intense. Neo-Orthodoxy builds upon this foundation a structure compounded of traditional Christian doctrines. Lee does not believe it is possible to do this, yet believes some Absolute must be found. He suggests, somewhat diffidently, that men can learn much from Christianity which will be helpful in this search. He finds the conception of "Myth," largely undefined, significant. By myth he apparently means an imaginative reconstruction of a factual event in such ways as to present the total rather than the partial meaning of the event. Thus the myth of Christ is based upon a factual event, the life of Jesus of Nazareth. Yet the details of that historic life do not body forth the full meaning of his life: this becomes apparent in the Christ-myth. In the same way, men observe the world in which they are, and may describe it scientifically. This, however, is but one way of understanding it. The other is the way of myth: the mystery which is the *real world* lies back of the cosmos, and only finds expression in some myth.

Thus far, Lee does not add too much to the thought of other adherents of the myth-concept. However, he does depart somewhat in his assertion that myths are temporary whereas that which they seek to embody is eternal. Thus myths change and must change, but the reality back of them does not. One must thus believe in the truth behind the myths we accept. The book is worthy a place on one's desk.

WILLIAM H. BERNHARDT

*The Iliff School of Theology,
Denver, Colo.*

Philosophy

Critique of Practical Reason, etc. By IMMANUEL KANT. Translated and edited by Lewis W. Beck. Chicago: The University of Chicago Press, 1949. 385 pages. \$5.00

Professor Beck and the publishers have provided us with a compilation, translation, and editing of the most important ethical writings

of Kant. The result is a truly valuable production. It makes available in handy form the ethical writings of "the greatest philosophical genius of modern times."

The volume includes Foundations of the Metaphysics of Morals (68 pages), Critique of Practical Reason (143), Perpetual Peace (40), The Principles of Natural Theology and Morals (25), three other important essays not easily available, and two brief selections from The Metaphysics of Morals. Equally valuable is Dr. Beck's Introduction (50 pages) which is meaty and enlightening. The translation seems to be fresh and faithful. We agree with Richard Kroner's opinion that the book is a very competent and scholarly edition.

A digest of Dr. Beck's interpretation of Kant's main ideas will indicate much of that for which the technical justification is given in the writings here collected. Kant was genuinely religious. He believed that his critical philosophy limited the function of reason to make way for faith. He loyally followed the principles he expounded, however, which led him away from simple orthodoxy. In his *Critique of Pure Reason* he had undermined the old confidence in the traditional arguments (cosmological, etc.) for the existence of God. Pure reason could not establish metaphysical beliefs. He then affirmed the principle of the primacy of the practical reason (thus showing himself to be "a radical voluntarist"). The most significant core of life and thought is morality, obligatoriness, duty, and its necessary implications. For man, the greatest considerations are human freedom, God, and immortality. These can not be established by pure reason. The highest good is virtue plus happiness. Man's chief aim should be to do his duty in obedience to moral law, and so be worthy of happiness.

Freedom is a crucial necessity to man (and to Kant's philosophy). In the natural world, causation is inescapable; in the purposive world, freedom is real. Kant distinguished between the phenomenal, sensuous world and the noumenal, supersensuous world. In the former man is determined, but as a member of the latter he is free. Morality concerns what ought

to be. What ought to be can be. The fact of duty therefore requires that man be free.

In the first *Critique* Kant associated morality with obedience to the commands of God. In the second *Critique* God guarantees happiness in proportion to virtue. Obedience to the moral laws entitles man to be happy. Religion is man's acceptance of the moral laws as divine commands. Later he identified God with the moral law itself. Earlier, Kant had argued that in this world happiness does not always correspond with the worthiness of it which virtue creates; there must be another life. In the second *Critique* it is argued that we are required to become morally perfect; since we never do so in this life, immortality is demanded and may be expected.

HORACE T. HOUF

Ohio University

Ethics

Moral Standards. An Introduction to Ethics.

By CHARLES H. PATTERSON. New York: The Ronald Press Company, 1949. xii + 514 pages. \$4.00.

Charles H. Patterson of the University of Nebraska has written a constructive ethics text from a point of view sympathetic with the ideals of religion. His style is clear and suited to the comprehension of students. The pages are not burdened with footnotes—in fact, there is hardly one in the whole book. While this lack makes for smooth reading, it sets the student a bad example of failure to document statements. But each chapter is provided with a brief bibliography at the end, and a set of thought-provoking questions.

The ethical theory of the author is that of perfectionism, or self-realization, in harmony with the general trend of modern ethics. Along with much of the standard material that one would expect in any ethics text, there are certain special emphases that give the book a value of its own. While most writers incidentally attack relativism, Patterson devotes an entire chapter to a careful criticism of it. The author also devotes a chapter to a critique of naturalism. While it is not clear that natural-

ism is co-ordinate with intuitionism, formalism, hedonism, and self-realization, as Patterson seems to think, his discussion of naturalism is valuable. He omits consideration of super-naturalism and of the scholastic point of view.

More weight is attached to the thought of H. W. Wright than would seem to belong to it in an historical perspective. Allusions to other thinkers are often vague, as in the phrase "many thinkers" (130), or "our ablest thinkers and writers" (94), which almost add up to an indefinite *argumentum ad verecundiam*.

Some treatments are rather evasive and indecisive, like the discussion of immortality (Ch. 12), and of alcohol (342). The ethics of marriage and home is treated sensibly, but not too searchingly for the undergraduate to whom this is a very vital problem.

On the whole, then, we have here a helpful, sane, but not very challenging treatment of the basic problems of ethics, more useful to elementary and immature students than to those who want to bore into problems.

Two or three errata are noted. On p. 62 there is a reference to *Theaetetus*, "Sec. 177ff." The number seems to indicate that the Greek pages of Stephanus are meant. "Sec." is misleading. On p. 106, Patterson oddly follows the "Uzza" of 1 Chron. rather than the more familiar "Uzzah" of 1 Sam. On p. 205 *résumé* lacks its accents. In general, however, proof-reading is above average.

EDGAR SHEFFIELD BRIGHTMAN

Boston University

The Bible

The Authority of the Biblical Revelation. By H. CUNLIFFE-JONES. Boston: The Pilgrim Press, 1948. xi + 153 pages.

This volume is a discussion of the place of the Bible in Christian thought and theology. In essence it is a plea for greater interaction between the historical and the theological study of the Bible. The author laments the separate ways of the theologian and the biblical scholar. He seeks freedom from fundamentalism and a strong reaffirmation of the theological character of the Scriptures. He discusses the

authority of the Old and New Testaments and then presents a series of discourses on the relation of the Bible to interpretation, the canon, tradition, natural theology, the Holy Spirit and the Word of God.

It is an essentially theological approach that is used. Basic to the Christian is the "gospel." The Bible must be read in the light of this "gospel" which is the real authority. The fruits of historical criticism, the findings of academic study are subordinate to and must be guided by this "gospel." What this "gospel" is, is not quite clear. It would appear, however, to be the theology which grew out of a noncritical approach to the Bible. Students of the Bible will find the argument quite circular in direction. The plausibility of the author's thesis will depend chiefly upon the reader's theology.

EUGENE S. ASHTON

Tufts College

The Book of the Twelve Prophets, Volume I, Amos, Hosea and Micah, in the King James Version, with Introductions and Critical Notes. By JULIUS A. BEWER. New York: Harper, 1949. 79 pages. 50¢

As the major effort of his retiring years, the Emeritus Professor of Old Testament at Union Theological Seminary has set for himself the task of producing a new edition of the Bible. It is unique in having brief, carefully-chosen notes of a commentary nature placed at the bottom of the text. On an average they take up about one-fifth of each page. Each division of the Bible will have a few pages of introductory material prefixed to it. Also before each book there are several pages of specific introduction treating questions of date, author, historical background, etc. This Bible will be put out in sections, as the author completes them. This first small volume of the work has just appeared. It would seem to give promise of being a rearranged Bible also, on a more usable basis, since the prophets appear in chronological order, and the Bible presumably begins with Amos, as Smith and Goodspeed did in their Short Bible. When all the sections

have appeared as separate booklets, the entire work will be bound in one volume, so it will be available as inexpensive portions or as a whole. The oracles of the prophets are presented in poetic form, and arranged according to the presumed units of oral delivery. The verse notations are insignificant, so as not to detract from the literary form. This production does justice to the biblical writings as literature, and will be perhaps the most usable Bible available.

The work will be acceptable in conservative quarters, for the introductory materials would indicate a decided swing toward traditional orthodoxy on the part of Professor Bewer. The prophets were at all times the mouthpieces of God. He grants that there are many later interpolations in the prophetic writings, and supplements to them, but asserts that all these "editors and revisers" were also divinely inspired, so their additions "also were messages of God" (p. 13). His statement that God "controls . . . the visible forces of the material world" . . . and "God's will . . . is at work in the whole course of human events" so that history is "always under God's control" would seem to be a reversion to a predestination which leaves no place for human freedom (p. 11). If the world is a mess, then that mess is God's making. Such strong insistence upon God's control of human history is the stuff of which atheism is made. Also, one does not see how he can say that the prophets wrote "down their messages" as "a God-inspired move" (p. 13), for most of the prophets, like Jesus, were *speaking prophets* who wrote nothing, but trusted wholly to personal contacts for the implanting of their messages.

In spite of some of these points, at which interpretations will differ, Professor Bewer's work is carefully done, and gives promise of being an important addition in the ever-on-going project of making the Bible constantly more intelligible and attractive to the reader. This first release gives an auspicious beginning to the series.

ROLLAND E. WOLFE

Western Reserve University

Prayer in the Apocrypha and Pseudepigrapha.

By NORMAN B. JOHNSON. Philadelphia: Society of Biblical Literature and Exegesis, 1948. iv + 77 pages. \$1.00.

In this study, the second in the monograph series of the JBL, Professor Johnson has approached the Jewish concept of God through a careful examination of the prayers of the non-canonical books.

The study begins with a quotation from a Jewish rabbi: " 'It can be discovered from the prayers of a man whether he be religiously cultured or uncultured' (Tosephta, Ber. I, 6)" (p. 3). Mr. Johnson then states that "this indirect approach is dependable because through it we catch a man off guard" (p. 3).

Following his brief introductory statement, the author then turns to a discussion of individual prayers under three general headings: I. The Aims of the Prayers, II. Means of Inducing God to Heed the Prayers, and III. Responses to the Prayers. He finds among the aims such things as help in warfare, a safe journey, food and drink, demon riddance, procreation. Among the means of moving God to act are appeal to God's dignity, appeal to his bargaining instinct, a reminder of past promises. The responses he finds are four in number: a voice, an angel, a dream or vision, and direct fulfillment.

In summary the author concludes that God is omniscient, immanent, and omnipresent. He is conceived as having anthropopathic traits, and being merciful and just.

Each division of the study begins with an example of an Old Testament prayer of that type and closes with a New Testament example. The discussion of each section consists of clear, succinct references to the prayers, showing explicitly how they are examples of the type being discussed. The study reflects a thorough examination of the prayers of the Apocrypha and Pseudepigrapha and a fine ability to classify them.

With the conclusion to which Mr. Johnson comes, one finds little fault, granting the basic premise upon which the study is based; but this is impossible. He is at serious fault when he

assumes that these prayers "catch a man off guard." We are not invading the privacy of anyone's chamber in the prayers of these books. These are not spontaneous outpourings but literary prayers. The author has sensed this difficulty for he admits that "the prayers imbedded in the Apocrypha and Pseudepigrapha are not actually spontaneous." He disposes of the difficulty, however, in the same sentence by stating, "they are probably not far from it" (p. 5). So basic a matter might well have been dealt with more fully.

Another fundamental difficulty with this study is that it draws too broad conclusions from too narrow a base. One could not arrive at a Jewish concept of God from the prayers of the Apocrypha and Pseudepigrapha even if they were spontaneous! When the writer states that "the Jew evidently felt no compulsion to abandon faith in God's immanence" (p. 69), he makes a correct statement but not one based upon prayers under consideration. The writers of many of the Apocryphal and Pseudepigraphal books felt "the need for an interceding mediator [because of] *God's increasing distance or absoluteness*" (p. 51) (*italics mine*). The non-canonical books reflect a transcendent God who can be reached and can answer the petitioner best by means of angelic intercessors who "are strewn all the way from the beginning to the close of the intertestamental era" (p. 53). Rabbinic prayers do not reflect a belief in angelic intercessors whereas these books do, implying that in some circles God is immanent and in others he is not. Conclusions concerning the Jewish concept of God may not be drawn from either without taking the other fully into account.

H. NEIL RICHARDSON

Syracuse University

Constantine and Christianity

The Age of Constantine the Great. By JACOB BURCKHARDT. Translated by MOSES HADAS. New York: Pantheon Books, 1949. 400 pages. \$4.50.

Published originally in 1852, this book appears now for the first time in English, trans-

lated from the slightly revised second edition of 1880. It is a work of synthesis, like the author's later and more famous *Culture of the Renaissance in Italy*. Burckhardt attempted to weave into a "perspicuous whole" as many of the separate strands—politics, religion, art, literature, philosophy—as could be recovered from all those which had constituted the fabric of early fourth century life.

Since 1880, however, research in the literary sources and new discoveries in epigraphy, numismatics, and papyrology have augmented the material available to Burckhardt. Lacking what he considered adequate information on public and private economic conditions, he intentionally neglected that whole area of life (p. 10); and thus, though we may applaud his intellectual integrity, we must deplore this conspicuous flaw in a book issued today and intended as cultural history. The modern scholar has more material at hand; he has learned, for example, the price of wheat which Diocletian's edict established and which was unknown both to Burckhardt (p. 68) and apparently to the translator (p. 67 n.): cf. T. Frank, *An Economic Survey of Ancient Rome*, v. V (Baltimore, 1940), p. 318.

Burckhardt's treatment of religion is confusing. He does not have the anthropologist's detachment and objectivity when discussing pagan religions and philosophies (Chapter V and VI); and he appears to maintain no consistent opinion regarding Constantine's religion. He certainly does not believe that Constantine was a Christian in the best and fullest sense of the word, although the emperor may have "developed a kind of superstition in favor of Christ, and . . . may even have brought that name into some kind of confused relationship with the sun-god" (p. 295). On the other hand, Constantine had a "tolerant monotheism . . . derived as a memory from the house "of his father (p. 293), and a "deism, originally derived from the sun and Mithras" (p. 298). Yet, "In a genius [*i.e.*, Constantine] driven without surcease by ambition and lust for power there can be no question of Christianity and paganism, of conscious religiosity or irreligiosity; such

a man is essentially unreligious . . ." (p. 292). But, as Norman H. Baynes points out, no Roman of the fourth century could have been "essentially *un*-religious" (p. 342 of the work cited below); modern rationalism was unknown to Constantine and his contemporaries.

If we may indulge in an oversimplification, the question of Constantine's acceptance of Christianity is answered, in large measure, by our judgment of Eusebius' *Life of Constantine*. Burckhardt had no use for Eusebius, "the first thoroughly dishonest historian of antiquity" (p. 283). But since Baynes' lecture, "Constantine the Great and the Christian Church" (*Proceedings of the British Academy*, v. XV [1929]), many reputable scholars have come to the conclusion that, for all his faults as a panegyrist, Eusebius correctly and conscientiously reproduced Constantine's letters and other documents; and starting from the premise that the documents and letters are authentic, these scholars have come to attribute to the emperor a gradually strengthening conviction of Christianity. (There are equally reputable dissentients, of course; for example, H. Grégoire, the eminent Belgian authority on Byzantine history.) Recommended as a sane and able statement by a writer who has confidence in the documents in Eusebius is: A. H. M. Jones, *Constantine and the Conversion of Europe* (London: English Universities Press, 1949).

MALCOLM E. AGNEW

Boston University

Our Christian Heritage

Understanding Christianity. By EDGAR M. McKOWN and CARL J. SCHERZER. New York: The Ronald Press Company, 1949. vii + 162 pages. \$2.50. A volume of a series in religion edited by Luter A. Weigle and Clarence P. Shedd.

The dean of Evansville College and the chaplain of Protestant Deaconess Hospital in Evansville, Indiana, have given us a volume containing "a study of our Christian heritage" to fill the need for a book "presenting basic Christian beliefs in a manner understandable to

young people," one that will stimulate them to further thought, reading, and discussion, and at the same time be simple and yet challenging for students of little religious background. To this end they survey a worthy group of topics in a number of ways, not always adequately distinguishing between historical, theological and psychological discussions.

The first chapter, on the use of the Bible, is short but good, dealing with the development of the books with no quibbling over critical questions, and drawing suggestions from past methods of using the Bible to aid the student in developing his own selective reading. The chapter on the Christian Idea of God bases it on the prophets and the Incarnation, without committing the authors to any metaphysical position. Man is then shown as a religious problem, in terms of creaturehood, sonship, individuality, and suffering. Sin receives a chapter, too psychologized—"Sin is transforming self-interest into selfishness" (p. 54)—but with a discussion of the mental effects of sin as strong as that of social sin is weak. Salvation spiritual, mental, and physical is suggestively discussed as the realization of potentialities. Christology and the life to come receive adequate but not distinctive treatment. Prayer is viewed primarily as conversation, but the discussion leads to a consideration of the role of emotions in prayer and an enumeration of the subjective values that are unusually good. In contrast, objective values are asserted in the most non-committal way. The discussion of the nature of the church which closes the book is strong in facts about interdenominationalism but most unsatisfactory, even to this evangelical Presbyterian, in its "fellowship" doctrine of the church; except for a few statements on pages 84-5 and 126-7, the whole book reflects the long heritage of the primacy of the individual psyche characteristic of both American protestantism and classical psychologism: thus, on page 133 we find that ritual is designed to "make God real and available."

The authors all through divide man into "body, mind and soul"; this reviewer found it very difficult to decide just where the line

between the last two is drawn. This and the other criticizable things in the book are, however, minor. The authors essayed upon the unfulfillable task of speaking to church and unchurched alike, and their work is worthy of being introduced to any lower-division student. Not the least of its virtues are the excellent aids to study: the discussion questions at the close of each chapter, the bibliography of additional (and more difficult) readings, and the indices, general and biblical. More liberal than Pieters' *Facts and Mysteries*, more discursive than Nichols' *Primer*, it can well be used with either.

EDWARD J. MACHLE

University of Colorado

Christianity Today and Tomorrow

The Emergence of a World Christian Community.

By KENNETH SCOTT LATOURETTE. New Haven: Yale University Press, 1949. 86 pages, \$2.75.

These Rockwell lectures on religion at the Rice Institute help to popularize the years of careful study of Christianity and history to which Professor Latourette has devoted his life, and thereby put us all in his debt. Particularly is this true since he here continues his application of his learning and insight to present world conditions. Without such solid scholarship as his behind this volume, the work would appear as rather sweeping and as dangerously predictive. Usually the historians have stayed close to settled facts and magnified correct, disinterested description, after the pattern of the natural sciences. Lately there has been a swing to synthetic history, as opposed to merely analytic-descriptive procedures, and now, besides, more than one historian, along with the natural scientist, is feeling responsibility to use his knowledge and insight predictively, in a more or less prophetic manner. In other words, they begin to assume responsibility in the present for the future of history, as well as for the correct interpretation of its past. This volume is a real testimony to the wise, yet constructive, wedding of years of description with a high quality of prevision and

prediction, without dogmatic attitude and without any ignoring of the unpredictable nature of history itself.

The first part of the book deals with the historical background of the Christian community and with its present status: how Christianity has become world-wide in terms of both Roman Catholicism and Protestantism; how the latter has outgrown the former and is now beginning to develop further strength through its movements of unity. These movements of unity, moreover, have arisen not primarily because of a sense of weakness, but out of a common desire to spread the gospel throughout the whole world, through an insight into the organic oneness of the Christian Church itself, and through the actual coöperation of various Christian bodies which helped to discover the deeper unity in Christ, being helped also through spiritual movements which surpass ecclesiastical and national lines. Christian unity movements, the author holds, contrary to much popular opinion, are not basically defensive and hurriedly called up because of immediate and common danger. Their deepest roots have grown out of deeper soil and before the present crisis.

The final section assesses the possible future of Christianity. Syncretism is rejected as a strong solution. So is the necessity of an inflexible, theological formulation. We may have to learn from all parts of the world, but the heart of the gospel of God's sovereign love will remain. Professor Latourette also rejects the probability of a return to the structural rigidity of one church on the pattern of the Roman Catholic, and subscribes instead to a unity in which there is more of genuine freedom of the parts, the major Christian families contributing continuously their distinctive heritage. What he believes in is a coöperative community centering around a Life, not held together basically by external authority or by disciplining force, but by the power of the Christian faith for unity, and for fresh movements of the Spirit.

My real problem with the book is the question as to what extent organization helps or hinders unity, and in what way, generally,

spirit, mind and body belong together in social organizations as well as in individuals. On the positive side, the book is intensely interesting and informative, particularly for those not professionally concerned with these matters. Even for them it constitutes a valuable lift up above the details and the looking at the total scene and movement with fresh and wondering eyes. The book moves with the power of a great faith, issuing from the devotional depths of personality and dedicated scholarship. Its personal profession of faith expresses the world's deepest need, namely to believe that "God cannot be defeated. His purposes may be delayed but they will be attained" (86). This is a must, he says, of the Christian faith; and the Christian community and "its progress are the true meaning of the human drama and the hope of our bewildered and distraught race" (86).

NELS F. S. FERRÉ

Andover Newton Theological School

Reformation History

Henry VIII and the Reformation. By H. MAYNARD Smith. London: Macmillan & Company, 1948. xv + 480 pages. \$8.50.

Those who are familiar with the author's *Pre-Reformation England* will perhaps be eager to get hold of this follow-up volume, for it is to be considered a "must" in Reformation history. In the former volume, he sought to show something of the social and religious forces at work in English life, and that as a result some sort of reformation was more or less inevitable. In this volume, he proceeds to show how that reformation occurred, especially in the long and noteworthy rule of Henry VIII, 1509-47.

It is an excellent piece of historical writing and scholarship, executed in two-fold manner. In the first part of the book, Smith is concerned with the *political* reformation and its contributing factors, such as the separation from Rome and establishment of royal supremacy, the submission of the clergy and the dissolution of monasteries, the varying influences of

Lutheranism from the continent and the fluctuating fortunes of Henry's foreign policy.

The second part is devoted to the *religious* reformation and the forces bearing directly on it, such as the New Learning which centered in the universities of Oxford and Cambridge, and the complicated story of the English Bible from Tyndale through the production of the Great Bible and its reception by church and people. The growth of the church and its doctrine and ritual, and the men who were instrumental in making the necessary changes, are all treated with skill and insight and the comprehensiveness which characterize a great historian.

It is a period of history in which so many things were happening that the historian faces a tremendous task of selection, balance, and criticism, but the balance and relationship Smith has maintained between them all is a remarkable feat in itself. For example, he thinks the dissolution of the monasteries was the most momentous fact in Henry's reign, more so even than the break with the papacy, which might have been patched up had it not been for their suppression (p. 125). It seems like a striking judgment, but in the light of his long and careful treatment it requires sober thought before one can altogether disagree with it.

About one-fourth of the book is devoted directly to the reform tendencies growing out of the spirit of the New Learning, especially at Cambridge and at the famous White Horse Tavern, and its subsequent impact on the developing English Bible by way of Erasmus' Greek New Testament. It is not a disproportionate share of the whole for it is a long and important story, told here with such fascination and thoroughness that no one interested in this field can afford to ignore it.

There are many illuminating vignettes of the leading men of the times—Wolsey, Cromwell, Gardiner, Cranmer, More, Fisher, Tyndale—as well as much light on the complex character of the king himself. The lesser men also come in for a just share of the praise and blame of events, such as Thomas Bilney, John Frith, Miles Coverdale, John Lambert, William Bar-

low, *et cetera*. The parts they all play in the many aspects of the Reformation drama are sketched with understanding and clarity, and it all makes for refreshing reading. It is an important contribution to Reformation history and deserves a place in the thinking and teaching of every serious student of that period.

CHARLES F. NESBITT

Wofford College

Neo-orthodoxy and the Social Gospel
Trends in Protestant Social Idealism. By J.
NEAL HUGHLEY. New York: King's Crown
Press, 1948. xiii + 184 pages. \$3.00.

The heart of this book is a critical study of the social idealism of six men: E. Stanley Jones, Charles A. Ellwood, Francis J. McConnell, Kirby Page, Harry F. Ward and Reinhold Niebuhr. Each man is studied in the light of his relation to the so-called social gospel. "From this standpoint the whole book may be viewed as a commentary on the present state of the social gospel movement" (p. viii). An introductory chapter sketches "The Heritage of the Social Gospel" and a concluding essay discusses "Neo-Protestantism vs. Social Gospel Idealism." These two chapters are meant to constitute a unity in themselves whether taken singly or together.

One of the values of this book is that it brings up to date the work of men in the field of social Christianity since World War I and thus completes a phase of the enquiry so thoroughly done by Hopkins in *The Rise of the Social Gospel in American Protestantism*. By emphasizing both in exposition and in criticism the general perspective of Neo-orthodoxy or Neo-Protestantism it makes an additional contribution to the literature of the field.

There are some inherent limitations, however, in the methodology employed in this book. In dealing with these "social idealists" attention is confined to social thought, no concern being taken of theological, ecclesiastical or general philosophical speculations save as these bear directly upon social attitudes and theories (p. viii). In dealing with the phenomenon of the rise of Neo-Protestantism, on the

other hand, much is made of the "increasing demands for fundamental reorientation" (p. 16), most of which are specifically theological. Such a method puts the earlier social idealists at a distinct and unfair disadvantage. Moreover, it misconstrues the whole nature of the problem of the early, and even later, literature of the social gospel movement. Historical analysis will show (1) that most of the first-rate minds in the movement presupposed a vigorous theistic and virile theology even when they were writing on supposedly practical or applied subjects. (2) They took for granted the validity of the personal gospel and were not radically displacing it by environmentalism. (3) Few of the writers were expounders of systematic theology, but were correcting tendencies in the older views. By ignoring the theological writings of men like McConnell, Page, Jones, and even Ward, the author makes wrong inferences and evaluations with respect to their social doctrines.

Hughley notes (p. 17) that "the theological rebels (meaning the Neo-Protestants) have perceived, therefore, the ironical fate of a social gospel professing to lead to the Kingdom but actually accommodating its policies to the restricted outlook of its money-minded supporters." It is doubtful whether the accusation could have as its target any one of the six men reviewed in the book. Indeed, all of them are quite as realistic as the author of the book on this problem with the possible exception of Ellwood.

In making the contrast between the Social Gospel Idealism and the New Protestantism, Dr. Hughley concludes that the new orientation endeavored to do four things: (a) it attempted to apply the practical idealism inherited from liberal religion; (b) to restore the theological depth of historic Christianity; (c) to lift the church once more to a unique function in society; (d) to fuse these objectives into a body of principles both relevant to the social struggle and transcendent over secularism (p. 154). Significantly, however, at least four of the men treated in this volume, as well as Niebuhr, have struggled for these objectives, viz., E. S.

Jones, Kirby Page, Harry F. Ward, and Francis J. McConnell. All of these men have repeatedly emphasized the basic prophetic doctrine of God transcendent as well as immanent; all have striven to purify the church, to make her both ecumenical and prophetic, and to call upon her to play a uniquely creative role in society; and all have struggled to help Protestantism achieve an adequate and coherent social philosophy.

There are important outlines of the social thought of these men in the main body of this book, though a number of errors in interpretation are to be noted due to the limited and the subjective perspective of the writer. To bring out the sharp contrasts between the social idealists and the Neo-Protestants it is necessary to judge them all against a somewhat different scale than that set up in this book. Such a scale would employ the full dimension of philosophical and theological orientation, a thorough sociological analysis of the Church and the World, and a positive appreciation of the prophetic and ethical factors in the social consciousness of contemporary Christianity.

WALTER G. MUELDER

Boston University School of Theology

The Future of Protestantism

Can Protestantism Win America? By CHARLES CLAYTON MORRISON. New York: Harper and Brothers, 1948. viii + 225 pages. \$2.50.

The author of this book is the distinguished editor emeritus of the *Christian Century*. Much of the material was published in that well-known journal as a series of articles, but all the material has been expanded and rewritten for its present use. No man on the American scene is better acquainted with the Protestant mind today than Dr. Morrison. For a generation his great editorial work has been devoted to developing a sense of an ecumenical church which is larger than any one denomination and includes them all. The success of his effort is indicated by the wide circulation which his journal achieved throughout the Christian world. He made it a successful undenominational publication. The *Christian Century* is

one of the really great achievements of the ecumenical mind of the half century just passed.

"Three major forces are now bidding for ascendancy in the cultural and spiritual life of America," Dr. Morrison writes. "These forces are Protestantism, Roman Catholicism and Secularism." With a clarity that comes from his long journalistic experience, he shows how secularism has gained its domination over American culture through the agency of the public schools, the widespread acceptance of science and commercialized entertainment, to such an extent that Protestantism is today often on the defensive.

In a similar way, he shows how Roman Catholicism has gained a new sense of its power in America and has now set out in earnest to win the American people, aided by its highly centralized power and a carefully planned strategy.

Protestantism is handicapped in the struggle by its denominationalism, which divides and dissipates its strength. As it is, Protestantism is not winning America. Its only hope is to overcome its congenital sectarian provincialism and unite its forces in all America, as well as all over the world, into the ecumenical church. When this new development takes place, Protestantism will be able to face the baffling problems of this new age with confidence. Unless Protestantism swiftly catches this vision, it will inevitably see itself outstripped in the race for the loyalty of Americans by secularism, on the one hand, and Catholicism, on the other.

S. VERNON MCCASLAND

University of Virginia

Eastern Orthodox Doctrine

Divine and Sacred Catechism. By APOSTOLOS MAKRAKIS. Translated from the Greek by the Hellenic Christian Society, Chicago, Illinois. New York: Cosmos Greek-American Printing Co., 1946. iv + 224 pages. No price given.

This book of Apostolos Makrakis (1831-1905), perhaps the most outstanding philoso-

pher and religious teacher of modern Greece, is a treatise in *soteriology*. The author "undertakes methodically and persuasively" to teach "the *knowledge of salvation*" (p. 5), which he finds in the Holy Scripture and in the dogmas of the seven Ecumenical Synods.

The first thing a catechist must do, according to Makrakis, is to show the supreme danger to which every man is exposed. The danger is the following. Man in this world is situated between God and the Devil, Heaven and Hell, eternal blessedness and eternal misery. God, who is all-good and all-powerful, loves man and takes much care for man's perfection. Satan, on the other hand, hates man and, together with his followers, constantly plots against man, through various forms of temptation, to corrupt him and lead him to Hell. God, "through force and might," could save man from the Devil. But he permits him to oppose and antagonize man's progress and perfection, though not above that which man is able, "in order that man, situated between God and the Devil, might be drawn by two opposing influences and that he might follow God of his own free will . . ." (60).

Having vividly explained the greatest danger to man, the catechist proceeds to present the knowledge of salvation. This knowledge, "the most precious possession of man," prescribes (a) the dogmas to be believed in, (b) the sacraments to be observed, (c) the commandments and laws to be kept.

He concludes his catechism by giving the knowledge of the agencies of *destruction*. These are (a) antidogmatic heresies, (b) violations of the proper sacred observances, and (c) ethical transgressions.

Though Makrakis' teaching is marred by the exaggerated importance he attributes to the Devil, by his narrow conception of Orthodoxy, and his invective against other religious denominations, there are a number of things in his vigorously written book that should interest the student of religion. These are: the lucid and systematic exposition of the doctrines of the Eastern Church by a conservative representative of it; the firm belief in perfect divine

justice; the very high conception of man—man, according to Makrakis is the most perfect work of God, higher even than the angels; the profound conviction in, and the attempt throughout the book to show, the perfect harmony between experience, reason, and religion.

CONSTANTINE CAVARNOS

Wellesley College

Jewish Humanism

Israel and the World: Essays in a Time of Crisis.

By MARTIN BUBER. New York: Schocken Books, 1948. 255 pages. \$3.75.

The essays contained in this volume deal with a wide range of problems confronted by Jews as they think of their relation to their contemporary religious situation, to the Bible, to the world, and to Palestine. The first essay on "The Faith of Judaism" emphasizes the unimportance of dogma and the primacy of the dialogical situation; that is, the continuous encounter in history of God and man. The formidable opponents of this Jewish faith have been gnosis and magic. Gnosis was answered by the very nature of the Torah which is not a description of what God is in all his mystery but a record of his encounters with men. Magic was answered by the third chapter of Exodus wherein men were forbidden to search for a secret name which might enable them to conjure and coerce God and directed to relate themselves to the reality for which the name stood. Jewish faith then cannot satisfy the hunger for absolute truth or the Faustian drive for magical control, but it can and does open the way for experience of the living God.

In the section on biblical life one of the essays contrasts Plato and Isaiah. Plato believed that good government would become a reality when philosophers or philosophically disciplined potentates ruled. Plato insisted that the man of spirit who was in possession of truth was bound to seek the assumption of power. Buber cites the familiar historical evidences of Plato's failure to successfully practice his doctrine during his lifetime. On the other hand, Isaiah viewed God as the King of Israel in comparison with whom the earthly king is inade-

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quate and untrustworthy. But Isaiah did not maintain that the king who was misusing his power ought to be replaced by a man of spirit. Isaiah believed that the business of the man of spirit was to confront the powerful and challenge them with their responsibility. Isaiah, like Plato, failed in his own day. But in a larger sense Isaiah was successful in that his ideal has survived in Judaism and is a dynamic which constantly seeks embodiment in reality. Of course, Buber has failed to take note of the immense influence Plato has had in directing the political and ecclesiastical institutions of the Western world toward totalitarian collectivism. Nevertheless, his essay as it stands is exceedingly stimulating and is representative of the high quality of his biblical interpretation.

Perhaps the final sections of Buber's book can best be summarized in the following quotation: "I am setting up Hebrew humanism in opposition to that Jewish nationalism which regards Israel as a nation like unto other nations and recognizes no task for Israel save that of preserving and asserting itself. But no nation in the world has this as its only task, for just as an individual who wishes merely to preserve and assert himself leads an unjustified and meaningless existence, so a nation with no other aim deserves to pass away."

EUGENE S. TANNER

University of Tulsa

The Christian "Myth"

The Romantic Comedy. By D. G. JAMES. London, etc.: Oxford University Press, 1948. xi + 275 pp. \$5.00.

"Comedy" in the title *Romantic Comedy* is used in the Dantean sense. The comedy here is the rhythm by which Romanticism in England began with a quick and violent reaction in antagonism to Christianity but came, finally, to rest itself on the great Christian traditions. In Part I, "The Gospel of Heaven," the subject is Blake; in Part II, "Purgatory Blind," Shelley and Keats; in Part III, "The Gospel of Heaven," Coleridge and Newman. Professor

James emphasizes particularly the concern of these poets with myth. Blake, Keats, and Shelley are poets who attempt to create a satisfying myth, and fail. Coleridge and Newman discover and accept variant versions (roughly, the Protestant and the Catholic) of that myth which has authority as well as story.

In *Skepticism and Poetry*, first published 1937, Professor James centered particularly on the theory of imagination, on Wordsworth, Shakespeare, and Keats, and on "Poetry, Dogma, and the Mystical," to use the title of his last chapter. This earlier work took its place immediately among the important works on the Romantic mind (as acknowledged, for example, by R. D. Havens in his basic work on Wordsworth, *The Mind of a Poet*). It also took its place among the important modern works on the theory of poetry and the imagination, developing clearly one of the possible alternatives to the theory of I. A. Richards. It is equally important in a third classification, works on the relationship of the Christian "myth" to poetic myth in general. *The Romantic Comedy* continues this interest in a multiplicity of relationships. It is impossible in short space to do justice to the complexity of the book, but it should be noted that despite the titles of the three parts it is neither oversimplified nor theory-ridden but rather developed with scrupulous attention to modifying details.

JAMES C. FREEMAN

Grinnell College

Alternative to Atomic Destruction

Satyagraha. The Power of Truth. By R. R. DIWAKAR. Henry Regnery Co., Hinsdale, Illinois, 1948. 108 pp. \$2.00.

This is by no means the first book to be published in the west which deals with the principle of *Satyagraha*, or Truth-Force. Much of Mr. Gandhi's own writing was an exposition of it in practical terms. His remarkable biography, *The Story of My Experiments with Truth*, is, in the main, the story of *Satyagraha* in his own life and activity. Richard Gregg has described and advocated it; Shridharani has discussed it at

length in his *War Without Violence*. But in none of these has it been more simply, clearly or forcefully set forth than in the book under review.

It is a little book. It could easily be read entirely in a matter of two hours or less. And it is difficult to name a book whose reading might be more meaningful if it were taken seriously. We have come face to face with a situation in which we acknowledge that the continued use of violence or its threats as a method of finding peace and security will no longer serve. It is now generally recognized that an atomic war might actually destroy humanity, or certainly what we are pleased to call civilization. Is there any alternative?

That is exactly the contribution of this book. It does offer an alternative—many have come to think the only alternative—by which humanity can survive and preserve the values it has come to cherish.

One would think certainly that any scheme which could promise so much would get an eager hearing. It might not prove acceptable. Maybe its claims are overdrawn. But, certainly, it merits attention.

The treatment of the subject is systematic: first its meaning, its antecedents, its first use, its basis in truth, the principles involved, its scope; then its use as a social weapon and a description of mass *Satyagraha*. Following this, the organization and training for it, and the techniques of *Satyagraha* are given. Ample evidence of its workability in actual historic instances are taken from South Africa and India. The treatment closes with a brief glance at the future of *Satyagraha*. The author sees no immediate widespread acceptance of the method. It may require centuries, he says, but come it must, eventually, if man is to survive. The imminence of atomic destruction, however, makes the long look difficult to take in a time like this. Can we wait so long and survive?

The author concludes: "It is bad practice, worse strategy, confused planning, to try to remove dirt with dirt, to eliminate violence with violence, to try to banish fear by inflicting greater fear. History has proved the truth of

this time and again. Fear is at least a negative sentiment, and is easily overpowered by the much more positive feeling of hatred and by the transcending thirst for vengeance. War cannot be waged to end war. Sometime humanity has to get out of the vicious circle of violence and counter-violence. *Satyagraha* points the way."

CHARLES S. BRADEN

Northwestern University

Clinical Training of Pastors

Pastoral Counseling. By SEWARD HILTNER. Nashville and New York: Abingdon-Cokesbury Press, 1949. 291 pages. \$3.00.

The recent development of pastoral counseling is potentially as significant as the rise of psychiatry, social work, or clinical psychology. Each of these services responds to the urgent needs of individuals by sympathetic understanding and skillful methods of helping people to help themselves. At the moment the pastor is not as thoroughly prepared in the art and science of his counseling task as are his colleagues in these other professions. But his opportunity is even more strategic by virtue of his constant access and intimate relationship to his parishioners or students; as well as by the dynamic resources at his disposal in religious meanings and fellowship. As pastors in service and theological schools are increasingly aware of this opportunity and are determined to have more adequate training for counseling, better facilities for such training are desperately overdue.

Seward Hiltner has been contributing notably to the training of pastors for counseling by his effective leadership in clinical training, theological teaching, productive writing and especially as executive secretary of the Department of Pastoral Services in the Federal Council of Churches. He brings the wisdom of such experience to the book which is now before us.

It is unquestionably the most solid book that has come to our attention on pastoral counseling, interweaving psychological theory and theological perspective with practical applications to the work of the pastor in everyday

situations. The more technical questions are dealt with in the copious notes at the end, while the practical discussion moves along with streamlined freedom in the body of the book. Each major principle considered is illustrated by pastoral interviews, analyzed and reconstructed to show the finer distinctions between effective and ineffective counseling. His approach is named *eductive*, to indicate a sharing with the client in drawing or leading out the unfolding insights and decisions of growth. He distinguishes as pre-counseling much of pastoral work, and holds that counseling is a permissive relationship without coercion or condemnation. Yet these multiple tasks of the pastor all unite in one role of representing God's faith in and forgiving love for every person as capable of endless growth.

There are numerous issues and situations which one might hope to have taken up in such a book. But as an introductory survey of pastoral counseling it has no equal, and will meet a long felt need in the hands of pastors and teachers.

PAUL E. JOHNSON

Boston University

Archaeology

The Ancient Chronology of Western Asia and Egypt (Documenta et Monumenta Orientis Antiqui, II). By P. VAN DER MEER. Leiden: E. J. Brill, 1947. 71 pages plus a synchronistic table in four sheets.

King Hammurabi of Babylon in the Setting of His Time (About 1700 B.C.). Mededeelingen der Koninklijke Nederlandsche Akademie van Wetenschappen, Afd. Letterkunde, Nieuwe Reeks, Deel 9, No. 10. By F. M. TH. BÖHL. Amsterdam: N. V. Noord-Hollandsche Uitgevers Maatschappij, 1946.

Chronology, as the author of this work remarks, is the skeleton of history. As far as the ancient Near East is concerned, the chronological framework of the history has been revolutionized and made much more definite in recent years. Two of the most important events contributing to these results have been the

discovery at Khorsabad and subsequent publication by Poebel of the Assyrian King List, and the publication by Parker and Dubberstein of tables believed correct to the day in 70 per cent of the cases and only possibly off by one day in the remaining 30 per cent, showing the dates on which the first of Nisan and of each succeeding month fell in each year from 626 B.C. to A.D. 45. The present book utilizes these and many other materials in an attempt to construct a comprehensive and correlated chronology for all Western Asia and Egypt.

A condensed explanation is given of how the lunar year of twelve months (354 days) was kept in adjustment with the solar year (365 days, six hours) by intercalating extra months (the system of the Sumerians and Babylonians), or by moving one month ahead in the spring every third or second year (the Assyrian system). The Sumerians and Babylonians named each year after the most important event of the preceding year; the Assyrians identified the year by the name of the high official known as the *limmu* who was in office for that period. *Limmu* lists and eponym chronicles, the latter noting a chief event concerning the king as well as the name of the *limmu*, provide the basis of Assyrian chronology. A fixed point providing an anchor for these lists is found in the mention of a solar eclipse which is identified as having taken place on June 15, 763 B.C. The fact that Mardukapaliddin began to rule in Babylon at the same time as Szrgon in Assyria, provides a fixed point for calculating Babylonian chronology. When the lists have gaps or uncertain data, an X-factor is introduced, and the figures shift from exact years, to years-plus-X. When the lists themselves have been followed back as far as they go, recourse must be had to ceramic correlations and other cultural comparisons, and the chronology is stated in terms of broad sequences. Proceeding by such methods, the author covers not only Assyria and Babylonia but also Iran, Northern Mesopotamia, Syria, Palestine, Egypt, and Asia Minor. The results are summarized in a large Synchronistic Table.

Broadly speaking, the dates given by Van der Meer are in line with the recent trends in

ancient Near Eastern chronology. They cannot be accepted without critical scrutiny, however, and in general are more open to doubt the farther back they go.

There are a great many quaint usages and outright errors in grammar and spelling. The numerous abbreviations employed for the literature are not explained in this volume.

Böhl's *King Hammurabi of Babylon in the Setting of His Time* provides an excellent illustration of the great historical importance of establishing a correct chronology. Hammurabi was formerly given a date 300 years earlier than that now recognized as demanded by the Mari letters and other data. At the earlier date he loomed up like a great figure in a vacuum; now he is seen in lively relations with a whole series of kingdoms centered at Mari, Larsa, Eshnunna, Qatanum, Aleppo, and in Assyria, and his diplomatic and military genius appears clearly in the manner in which he isolated these kingdoms from one another and then attacked and conquered most of them, one by one.

After extended discussion of the chronological problem, Böhl expresses some inclination to accept the date 1704-1662 for Hammurabi, but finally contents himself with the less precise conclusion that the greater part of the king's 42 year reign is to be placed after rather than before the year 1700. The four kings of Genesis 14 were contemporaries, he thinks, of Hammurabi but did not include Hammurabi himself. Tidal was the Hittite Tudhalias I (c. 1720-c. 1680); Arioch was Arriwuk, sone of Zimrilim of Mari; Amraphel was perhaps Amut-pi-el of Qatanum on the Orontes; and Chedorlaomer is unknown, the proposed identification with Kutir-Nahhunte being in the author's judgment unacceptable.

The character and accomplishments of Hammurabi are described in terms of reform and synthesis in the fields of government, economics, race and religion.

There are typographical errors in the second line from the bottom on page 12 and in the second line from the top on page 16.

JACK FINEGAN

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Book Notices

Philosophy of Religion

Man's Restless Search. By BARBARA SPOFFORD MORGAN.
New York: Harper & Brothers, 1949. 224 pages.
\$2.50.

This book has an interesting history. Originally published in May, 1947, under the title, *Skeptic's Search for God*, at \$3.00, the book reached only a small reading public, say the publishers. Yet because they believed the book to be important, Harper & Brothers asked the author to revise it in the interest of greater readability and published it at a lower price in a period of increasing costs under the new title, *Man's Restless Search*. The reviewer is glad to see the book in print again and hopes that it will reach a wider public.

Since a full-length review of the first edition was published in the April, 1948, *JBR* (Vol. XVI, Number 2), no attempt will be made here to give a detailed analysis and evaluation of the book.

I may say, however, that I have myself assigned this book to different students for collateral reading. The more mature undergraduate readers have valued it highly, while those with less training in critical thinking have found it difficult. From the reviewer's viewpoint, this is a testimony to the value of the book. We need today to base our presentation of religion not simply on its appeal to our emotions, but also upon its ability to persuade our rational natures. It is *reasonable* to be religious, Mrs. Morgan argues, as well as emotionally satisfying. Materialism, the basis of the anti-religious view of the universe, Mrs. Morgan brands as a "fossil" of science. In the eighteenth century, materialism arrived on the scene as a liberating force. Today "materialism is not a gospel of renewal, it is a doctrine of decadence" (p. 20). Mrs. Morgan goes on to combine a view of metaphysics with a religion of mystical warmth in a way which offers a fresh realization of meaning and purpose in the world we live in.

CARL E. PURINTON

Boston University

The Bible

The Bible in the Making of Ministers. By CHARLES R. EBERHARDT. New York: Association Press, 1949. 252 pages. \$3.50.

The title of this volume may seem to miss the main theme of the book, namely, the life and work of Wilbert Webster White as a creative force in biblical teaching, yet as one follows the thread of the argument into the heart of the book we find that the aim of Wilbert Webster White was to make ministers and Christian educators depend upon the biblical revelation of God

as the heart of their training for service. There is also the thesis of a religious experience on the part of both teacher and pupil that seems to be central in the writer's thinking.

The central theme is a challenge to the teacher of the Bible to avoid the Scylla and Charybdis of fundamentalism and modernism by an objective study of the Bible as a whole. To understand Mark and the life of Christ it is necessary to know and understand the entire historical background of the writers of the Law and the Prophets. To understand Paul one must be scientifically grounded in the unity of wisdom literature of the Old Testament and the meaning of revelation from the beginning of biblical history to the creative situation set forth in the letter to the Romans. "The Bible should be interpreted objectively in the light of the central teachings of Jesus. It should be interpreted in the light of its own statement of the object of its existence" (p. 187).

From his association with Moody in his early career White learned the value of authority gained from one's own experience as a teacher of living pupils. The Bible teacher learns its meaning as he leads his disciples into a genuine experience of Christian living. White also saw the value of worship as a part of the teacher-pupil relation in which the teacher becomes the medium whereby the Bible is made to live anew in the lives of men studying to be ministers. This is the use made of the books of the Old and New Testament by the evangelists and teachers of the early church. This should be the use of these same books of the Bible in training men to serve in the Church today as its ministers. White sought to free the study of the Bible from a dogma born of Protestant scholasticism. Just so the thinkers and teachers of the Reformation freed the Bible from medieval scholasticism. Creative teaching based upon human needs and experiences of to-day can rescue the Bible and make it the center of creative living and thinking in our own times. This is the challenge of the life and ideas of Wilbert Webster White as presented in this brief biography by a student who has caught his spirit.

DAVID E. FAUST

Catawba College

Letters to Young Churches. By J. B. PHILLIPS. New York: The MacMillan Company, 1947. \$2.50.

This is a new translation of the New Testament Epistles into the English of today by the Vicar of St. John's, Redhill, in England. The translation has a freshness and vigor which make delightful reading. The translator holds that the translation should "flow" and be easy to read, and that a translator should feel free to expand or explain, while preserving the original

meaning. This is not a translation to be criticized for its close meticulous accuracy, for it is not that. Mr. Phillips quite frankly says that for such a purpose the existing modern versions should be consulted. This translation is to be appreciated for the way it makes the letters come alive to the modern reader. Mr. Phillips is impressed with the astonishing relevance of the epistles today. "It seems that the men who wrote these letters concentrated upon the essential core of human life."

There is an introduction by C. S. Lewis, which is a defense of Bible translation into modern spoken English.

Elmira College

ELMER W. K. MOULD

The Inspiration and Authority of the Bible. By BENJAMIN BRECKENRIDGE WARFIELD. Edited by Samuel G. Craig. Introduction by Cornelius Van Til. Philadelphia: The Presbyterian and Reformed Publishing Company, 1948. xii + 442 pages. \$3.75.

No more authoritative exposition of a conservative Calvinistic view of the Bible is available than this posthumous collection of writings by the late professor of Systematic Theology in Princeton Theological Seminary. The collection was first published in a limited edition under the title *Revelation and Inspiration*, after the author's death in 1921. The new title is more descriptive of the contents.

In the 65-page introduction, Cornelius Van Til opposes the Barthian doctrine of revelation as actually, despite its contrary claims, a man-centered view based on a post-Kantian positivism. Readers of Van Til's book, *The New Modernism*, will find this essay an interesting supplement on the same theme. It closes with a plea to the modern prodigal to return from "the swine-trough" of irrationalism "to the Bible as infallibly inspired in its autography."

Warfield's position is well-known, but it is fitting that at a time when a considerable revival of serious scholarship is taking place in the most conservative Protestant circles, his thoughtful, dignified defense of Calvinistic orthodoxy should be republished. Warfield contended that the Scriptures do not merely contain the Word of God; the Scriptures *are* the Word of God, "the only 'Word of God' accessible to men, in all their parts 'law', that is, authoritative instruction from God (101)."

The argument dwells almost exclusively on the doctrine concerning the Scriptures taught within the Scriptures themselves. All other evidences, favorable or contrary, are regarded as secondary for a Christian.

Little is said in these writings on a question which is now especially disturbing to many honest conservative minds, namely the question what test of the various books is to be regarded as the God-inspired and hence verbally infallible Scripture which is described. However, Warfield did at least admit the possibility of error

by copyists (273) and so appeared to be defending the view to which Van Til refers as the infallibility of the Bible "in its autography." The impossibility of recovering the "original" text—at whatever stage of editing that may imply—and the question of the practical importance of the verbal infallibility of an unknown text are not discussed.

L. HAROLD DEWOLF

Boston University

Uppsala Universitetets Årsskrift: 1946, 7. *Studies in the Book of Nahum*, by ALFRED HALDAR. viii + 173 pages. 7 kr. 1948, 4. *Joel Studies*, by ARVID S. KAPLRUD. viii + 211 pages. 10 kr. 1948, 10. *Literary and Psychological Aspects of the Hebrew Prophets*, by GEO. WIDENGREN. ii + 139 pages. 6 kr. 1948, 11. *The Resurrection in Ezekiel XXXVII and in the Dura-Europos Paintings*, by HARALD RIESENFELD. 40 pages. 1.50 kr. 1948, 12. *The Prophetical Conception of Holiness*, by HELMER RINGGREN. 30 pages. 1.25 kr.

In accordance with a current fashion, Dr. Haldar attributes the Book of Nahum to "a cultic circle," but denies that, as P. Humbert believes, it is a liturgy used at the New Year festival of 612 to celebrate the fall of Nineveh. The book consists, according to Haldar, of five "different sections:" 1:1-2:1; 2:2-6; 2:7-8; 2:9-14; ch. 3. The "cultic circles" (the author wavers between one or more) in their "political activity" composed these poems to "propagandize" against Assyria and, being familiar with "ritual texts," described the political conflict in the mythological terms belonging to "the struggle between the creator-god and the power of chaos." These notions seem absurd to this reviewer. Alas, he cannot even praise a translation which turns one of the masterpieces of world literature (the ode in chs. 2-3) into rubbish such as this: "and the horses are made to tremble. In the streets are madly jolting chariots; they abound in the open places, their appearance like torches that discor like flashes of lightning. He bestoweth upon his nobles, and staggering on their way, they hasten toward the wall, . . ."

The cultic prophets play likewise an important role in Kapelrud's *Joel Studies*, but with more justification (although this reviewer still believes that the "cult prophet" is a modern invention). Following a detailed commentary, the author concludes that the Book of Joel grew out of the sayings of "the temple-prophet Joel," active about 600 B.C., and was finally committed to writing for the first time in the 4th or 3rd century. How Kapelrud can assert that Isaiah and Jeremiah were "cult-prophets," that Jeremiah was the associate and mentor of Joel, and that Joel was a contemporary of Nebuchadnezzar although he ignored the epoch-making events of his day so completely that before Kapelrud no one (except E. König) imagined that he lived at that time, remains inexplicable to this reviewer.

In seeking to solve the perennial problem of how and

when the Old Testament books, notably those of the prophets, were committed to writing, Geo. Widengren believes that he has discovered at last "the only accurate guide," namely the oral and written transmission of early Arabic literature (particularly the Koran). "All the work of literary criticism is to be remade," in accordance with the "data gained from Arabic literature." Two objections occur at once (space forbids giving others): Widengren's own search for evidence on the transmission of Arabic literature shows how little we know about it; and the differences between Israelites and Arabs outweigh the possible parallels.

Harald Riesenfeld traces the idea of the resurrection in Ez. 37 to: 1) the pre-exilic celebration of New Year's Day and Tabernacles, symbolizing Yahweh's new creation and the king's triumph over the powers of chaos and death; Hos. 6:2 alludes to this cultic drama, as also Is. 53:8-12; 2) the death and resurrection of a god such as Tammuz (and particularly Baal and Mot in the Ras Shamra epics). The connection of dew and water with the resurrection, and its comparison to a coming forth from the womb of mother earth, in Is. 26:19, belong likewise to the New Year ritual. The battle of chaos against Yahweh, is symbolized by a battlefield strewn with bones in Ez. 37. The promise of a national rebirth (Ez. 37:12, 14) was symbolized by the cultic habitation in booths, which are a figure of the tabernacles in the world to come. The fresco in the Dura synagogue (A.D. 245-256) not only illustrates Ez. 37, but also Matth. 27:51-53. These fascinating speculations are more suggestive than convincing.

Helmer Ringgren examines the meanings of the root *qđš* (holy) in the Semitic languages. In the Old Testament "holy" refers to Yahweh, to whatever is connected with the cult, and to what belongs in a special sense to God (Sabbath and holy days, holy persons, soldiers, the first born, Israel and its land). Ringgren minimizes the results of literary criticism, stresses the cult, and discovers the New Year ritual in unexpected places (notably in the Second Isaiah). As a result he can conclude (*mirabile dictu!*) that "there is no essential difference between the prophets and . . . the books of the law, as to the conception of holiness;" that "the ethical aspect of holiness plays a very subordinate part in prophetic teaching;" and that "the notion of holiness seems to have been surprisingly constant" since "the holiness of Yahweh has been experienced in the cult. Again this reviewer stubbornly clings to his diametrically opposite opinions. The eminent founder and leader of this Scandinavian school, Sigmund Mowinckel, was right when he wrote this reviewer, "I know that we are going different ways in many questions."

ROBERT H. PFEIFFER

Harvard University and
Boston University

The Asherah in the Old Testament. By WILLIAM L. REED.
Fort Worth, Texas: Texas Christian University Press, 1949. vii + 116 pages (lithoprinted).

Students of the Bible and of ancient religions should be grateful to Dr. Reed for this comprehensive study of "Asherah" in the Old Testament and of cognate Semitic words. As a collection of pertinent data the monograph seems definitive.

After examining the various scholarly opinions, the author concludes that the word Asherah refers both to a goddess and to a cult object; the latter is *not*, as generally thought "a sacred pole or a tree, but rather . . . a wooden image of the goddess . . . Asherah." This reviewer had previously believed that the Hebrew term always meant the sacred pole in pre-exilic passages of the Old Testament, but was at times understood as a goddess in later writings; this does not exclude the worship of a goddess Asherah outside of Israel. A check of all the passages in which Asherah seems to be a goddess reveals that only I Kings 14:13 and II Kings 23:7 could possibly be pre-exilic. But in the second "Asherah" could be a cult object; moreover, both contain unintelligible words and may not be textually intact. All of Reed's unequivocal evidence is later than 500 or indeed later than 400 B.C., when, following the Second Isaiah, heathenism tended to be identified by the Jews with idolatry and, aside from references in early literature, no accurate information about its practice in Israel was preserved. Free from such misgivings, certain that the Chronicler, nay even the Peshitta Syriac version, should believe implicitly when they assume (gratuitously?) that the Asherah was an idol and not a post, Dr. Reed concludes that "the fertility cult of Asherah" is involved in "the struggle . . . called 'Yahwism versus Baalism.'" He may well be right, but he has not adduced a single unanswerable argument, based on the ancient sources, in support of this view.

ROBERT H. PFEIFFER

Harvard University and
Boston University

Theology

Studia Theologica, Cura Ordinum Theologorum Scandinavicum Edita, Vol. I, Fasc. I-II Lund: C. W. K. Gleerup, 1948, 196 pages, 12 Swedish crowns.

This is one of the most fascinating theological journals which I have read for a long time. It is jointly published by the seven theological faculties in Denmark, Finland, Norway and Sweden, twice a year from now on. Its editor is the able and alert Norwegian Professor of New Testament at the University of Uppsala, A. Fridrichsen. Since the languages used are English, French, and German, in almost equal proportions, and no Scandinavian, the journal provides a steady means of communication, everywhere available between Scandi-

navian and world scholarship. Every theological library and all who want to keep up on theological developments in Scandinavian countries ought to subscribe to this new journal.

Naturally much material may be the research of the younger members of the universities, for the best known names are conspicuously absent, but such reading provides particularly a good way to keep in touch with the theological trends as they are being made. And much exact research, for that matter, comes from younger men. The eleven present articles are stimulating, such, for instance, as those by Prenter on "Metaphysics and Eschatology in the Sacramental Teaching of St. Augustine," where a case is made for the need to cleanse the Christian tradition of Neo-platonic metaphysics on account of which the doctrine of the sacraments cannot be solidly Biblical in the sense of the primacy of New Testament eschatology, by Wingren on "*Gott und Mensch bei Karl Barth*," in which a strong case is made for the position that "*Mensch ist bei Barth bewusst und klar der Hauptgegensatz des theologischen Denkens*;" (53); and by Munck on "*La Vocation de l'Apôtre Paul*," wherein a provoking discussion takes up the relation between Paul's Christophany on the way to Damascus and his apostleship, or, generally, between revelation and vocation. For libraries and the technically trained scholar this new medium of communication from the Scandinavian countries is indeed welcome!

NELS F. S. FERRÉ

Andover Newton Theological School

Science Discovers God. By J. LOWREY FENDRICH. New York: Dodd, Mead & Company, 1949. xii + 176 pages. \$2.00.

The cordial exhortations to harmonious attunement found in this little book are of a pattern with the New Thought school and our popular itinerant lecturers who would encourage us to believe in the power of mind over matter. The allusions to scientific principles and to men of authority in science are limited to those lending support to the thesis. In *Science Discovers God*, the references to scientific knowledge are far too meagre to justify use of the title given the book. As a representation of evidence for the proposition that science has discovered God, the book is unimpressive. One doesn't wish to take credit away from the scientists, but surely, in the production of this group of inspirational essays, the most important contributor was Dr. Fendrich's imagination, not science.

For those who wish to believe that tuning in on the universe is as simple as turning the radio dial, the author of *Science Discovers God* brings radiant direction. The entire discussion is broken up into thirteen short chapters which, in turn, are sub-divided into brief topical sections not demanding sequential reading. Included are numerous inspirational quotations from Helen Kel-

ler, Ernest Holmes, William L. Barth, Elbert Hubbard, and the Bible.

LISLE HOSFORD

New Mexico Highlands University

Preaching

The Church's Ministry In Our Time. By HENRY KNOX SHERRILL. New York: Charles Scribner's Sons, 1949. 162 pages. \$2.00.

During April 1948, Bishop Sherrill delivered the Lyman Beecher Lectures at Yale. The jacket of this book calls it "an attack on complacency and a plea for vital religion." This implies challenge, and the man who challenges must be equal to the occasion. Those who know Bishop Sherrill will respect his challenge. He has won the right to make it, seeing that he was elected to the highest honor in his denomination because of his personal qualities. His authority is based on sincerity, wisdom, diligence, courage, honesty of thought and deed. These qualities are revealed in this book. It would be well for ministers of all denominations to read it, and better still for laymen to know its message. The author deals with the spiritual state of the world, and of the churches in our time. He goes on to consider the following topics: If God be for us; The Master and the Fellowship of the Spirit; A Lesson from History; and lastly, in perhaps the most important chapter of all, The Minister.

Bishop Sherrill does not spare the church. He says clearly, Thou ailest here and here! We are not serious in the practice of the Christian life. We tolerate degrading things in our society. He calls for determined, sacrificial and daring adventures in the name of God. We need a new birth. Something will happen if the message of this book is pondered by ministers and teachers of religion.

Bearing Witness to the Truth. By HAROLD COOKE PHILLIPS. New York and Nashville: Abingdon-Cokesbury Press, 1948. 219 pages. \$2.50.

The authorities at Yale made no mistake in inviting the minister of the First Baptist Church, Cleveland, Ohio, to deliver the 1947 Lyman Beecher "Yale" lectures on Preaching. Dr. Phillips holds a commanding place among present day preachers. In discussing "Bearing Witness to the Truth," he deals with six themes: What is Truth? Truth as Moral Reality; Ways of knowing the Truth; The Sermon and the Truth; The Preacher and the Truth; and Christ the Truth. Throughout the lectures, Dr. Phillips makes free use of scripture, does not side-step critical questions, shows a wide acquaintance with literature, and at all times reveals a real respect for the vocation of being an Ambassador of the God of Truth. The title of the book is based on the words of Jesus to Pilate: "To this end was I born, and for this cause came I into the world, that I

should bear witness to the Truth. Pilate saith unto him, What is Truth?" Dr. Phillips says, "Whether or not these words be the *ipsissima verba* of Jesus is neither here nor there. They may be considered his *ipsissima vita*, his very life. We may doubt if he ever voiced them; we cannot doubt that he lived them. He did more than make them vocal—he made them vital. The truth of these words is beyond the reach of textual criticism. 'What is truth?' asks Pilate. The Christian answer is not a definition but a revelation, a life that lived the truth, revealed the truth, and spent itself in bearing witness to the truth."

Hark to the Trumpet. By JOSEPH M. GETTYS. Richmond Va.: John Knox Press, 1948. 195 pages. \$2.50.

This book aims to describe the message of the prophets for the world of today. Its author is Professor of English Bible at the Assembly's Training School, Richmond, Virginia. He believes that the writings of the Hebrew prophets express a philosophy of life and of history which may be of inestimable value in fashioning the thinking of men in the twentieth century. "These prophets saw their world in the throes of a moral and spiritual crisis spanning several centuries. Because they spoke an eternal message to their world, they also speak to ours."

Dr. Gettys bases his critical conclusions on Driver's *Introduction to the Literature of the Old Testament*, and R. H. Pfeiffer's *Introduction to the Old Testament*. In the text he makes reference more than once to A. B. Davidson's *Old Testament Prophecy*. He also quotes from scholars like Edgheill, Skinner and G. A. Smith. These references show the background of his training and what may be expected in this book. Comparison with other attempts to interpret the doctrine of the Prophets increases one's appreciation of *Hark to the Trumpet*. It is the kind of book that laymen would read with interest and profit, and can be recommended to those who conduct student discussion groups.

The Adventure Of Prayer. By DONALD J. CAMPBELL. New York and Nashville: Abingdon-Cokesbury, 1948. 92 pages. \$1.25.

The author is Bishop Suffragen of the Episcopal Diocese of Los Angeles. He is a man who believes with Montgomery that prayer is "The Christian's vital breath, the soul's sincere desire." In eight short chapters he serves as guide and instructor, explaining the environment of prayer; what we seek in prayer; growth in prayer; the need for prayer. Bishop Campbell holds that prayer, though central to the religious life, when isolated from the whole of Christian belief and life loses its function and becomes lifeless and meaningless. The first and by far the most important object of prayer derives from what it is, the cultivation of our relationship with God. To have our lives renewed is far better than to have a specific request granted. Not to pray regularly is to deprive ourselves of the chief source of power for creative living.

The author's entire discussion is revealed in the title of his book. An adventure implies personal participation. Prayer is an adventure in loving. Many recent attempts to establish the validity of prayer have appeared but we have not read anything more sincere and genuinely helpful than this little book. It is well written. Its illustrations are always to the point. Those who are spiritual counsellors to students in colleges will find it a useful book to loan to those who are inquiring as to the need and the power of prayer.

Soldier, You're Ill! By RALPH WALDO NELSON. New York: Association Press, Inc., 1945. 132 pages. Price \$1.50.

It is unfortunate that Dr. Nelson's book did not appear until the end of the war, for he has made a most serious effort to help men who need steadiness and nerve to meet dangerous hazards. Dr. Nelson has very positive convictions on the Bible and the Church. "If you are going to read the Bible for yourself, you will have to avoid a logical error that some scholars in our day are peculiarly prone to commit. They tend to read the Bible with presuppositions in mind, concerning God and his relation to the world, that are contrary to the presuppositions of the Bible writers." Dr. Nelson thinks he has discovered them, and builds his arguments and appeals on his assumption.

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Nos. 3 and 4, Isaiah in two parts, are scheduled for publication shortly. Prices to be announced.

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The Association

The Southern Meeting

The Southern Section of the National Association of Biblical Instructors was organized at a meeting held at Emory University, Atlanta, March 28-29, 1949, with 75 members attending this initial meeting. Professor David E. Faust, serving as Convener, spoke of the work of the N.A.B.I., of the policy of the national association to encourage the establishment of regional sections, and of the events which had led to this meeting. He read Section VII of the Constitution of N.A.B.I., with the revision of December 1948.

The summary of steps during the past fifteen months told of the appointment, at the annual meeting of N.A.B.I. in December 1947, of a committee to explore the possibilities of forming a southern section. The committee, composed of S. V. McCasland, Donald T. Rowlingson, J. Philip Hyatt and David E. Faust, chairman, met at the joint meeting of the Society of Biblical Literature, Southern Section, and the North Carolina College Teachers of Religion, at Duke University, April 2-3, 1948. The action of this committee in recommending that a convening meeting of a Southern Section of N.A.B.I. be held at the time of the next meeting of the Southern Section of S.B.L. was reported at the Annual meeting in December 1948.

The committee was authorized to proceed with the planning of a program in collaboration with the S.B.L. for a meeting at Emory University, March 28-29. A joint committee met to plan the program, with J. Philip Hyatt, Mary Frances Thelen, S. V. McCasland, Charles S. Nesbitt, Kenneth W. Clark, and David Faust in attendance. David Faust was assigned the task of arranging the program for the N.A.B.I. part of the meeting. Since the committee meeting, Pres. McCasland has appointed H. E. Myers to replace him on the committee. Ethel Tilley was appointed secretary *pro tem*.

In the business session at the Atlanta meeting, H. E. Myers moved that the organization be formed and be named The Southern Section of the National Association of Biblical Instructors. Miss Thelen seconded the motion, after which there was some discussion as to the appropriateness of calling this the Southern Section when it represented largely the southeastern area. After further discussion it was announced that there were some persons from as far west as Texas in attendance, and that in years when the meetings were held in the more central southern area, that members from other southwestern states would find it more convenient to attend. Pres. McCasland, speaking for the Executive

Council of N.A.B.I., suggested that until such time as there might be need for any other section, the more inclusive name would be preferable. The motion for organization was put to the vote and carried unanimously.

After a motion by Mary Frances Thelen, seconded by S. V. McCasland, that members in Texas and Oklahoma be invited to the next Southern Section meeting, further discussion of the geographical problems resulted in the withdrawal of the motion as being unnecessary in mentioning these two states specifically.

The business session was adjourned, and the program proceeded as announced in the printed programs, with an address by Pres. S. Vernon McCasland, and the presentation of two papers. The first paper, by Prof. Paul E. Pfuetze, of the University of Georgia, dealt with "Religious Attitudes on the Campus". The second paper on "Religious Aims in Teaching Philosophy of Religion" was presented by Prof. Mary Frances Thelen, Randolph-Macon Woman's College. Discussion of the papers followed, after which the morning session adjourned for lunch.

The afternoon program continued with a symposium: "Teaching the Bible in a Liberal Arts Curriculum (with special reference to religious attitudes)". The four parts of this symposium, "Teaching Biblical Literature," "Teaching the Historical Background," "Teaching the Biblical Culture," and "Teaching the Religion of the Bible" were presented by J. Allen Easley, Wake Forest College, Louise Panigot, Huntingdon College, Paul L. Garber, Agnes Scott College, and W. Gordon Ross, Berea College. Discussion followed these presentations.

The second business session was then held. After expressions of appreciation by the group to committees on arrangements and programs, President McCasland expressed appreciation to the committee for arranging one of the best N.A.B.I. meetings he had attended. He also announced dates and place for the 1949 national meeting.

The nominating committee report was presented by Charles F. Nesbitt, chairman. H. E. Myers and Donald T. Rowlingson were the other members of the committee. Their nominations were: David E. Faust for president, Paul L. Garber for vice-president, and Louise Panigot for secretary. The three nominees were unanimously elected. After a brief speech by the first president of the Southern Section, the meeting was adjourned, with N.A.B.I. members to be guests at the meetings of the S.B.L. that evening and the following day.

LOUISE PANIGOT, *Secretary*

